THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

We presume that our relations to this journal are sufficiently understood to admit of the withdrawal of the Article by which we introduced ourselves to the public in this capacity. Our own taste in such matters would incline us to withdraw our names entirely from its columns, and to leave *The Independent* to be known solely in its own name and character. But as such a course might be misconstrued, we deem it expedient for the present to continue the announcement of our sole responsibility as the editors of the paper.

LEONARD BACON,
JOS. P. THOMPSON,
R. S. STORRS, Jun.

MACAULAY'S VIEW OF CROMWELL.

The first three chapters of Macaulay's History are merely introductory to the work. "I purpose," he says, "to write the history of England from the accession of King James the Second, down to a time which is within the memory of men still living." The whole period from the invasion of Britain by the Romans to the death of Charles II, is compressed into 400 pages of the first volume. The student of history therefore is not to look in these chapters for anything more than a summary of those events which, extending through ages, introduced the "great and eventful drama" of the English Revolution "which terminated the long struggle between the English sovereigns and their Parliaments, and bound up together the rights of the people and the title of the reigning dynasty."

In opening the first chapter the author informs his readers that he shall introduce his narrative by only a slight sketch of the history of the country from the earliest times, and expresses his own comparative estimate of this part of his work in the following note:

"In this and the next chapter I have very seldom thought it necessary to cite authorities, for in these chapters I have not detailed events minutely, or used recondite materials; and the facts which I mention are, for the most part, such as a person tolerably well read in English history, if not already apprised of them, will at least know where to look for evidence of them. In the subsequent chapters I shall carefully indicate the sources of my information."

This will account for the omission, or the very slight mention, of many names and events of the times of the Tudors and the first Stuarts, which truly belong to history. Even such sovereigns as Henry VIII, Elizabeth, James I, receive but a passing notice. And this fact will account also for the imperfect and one-sided view which is given of the Puritans. Macaulay was not writing their history, and therefore does not dwell upon their great deeds and their great names, but merely introduces their less amiable peculiarities now and then, in his epigrammatic style, to enliven his page.

But there was one character which he could not pass over in silence; a character to which History is, in our day, beginning to atone for unparalleled injustice and abuse. Amid the rush of centuries crowding his brief paragraphs, Macaulay pauses to render to OLIVER CROMWELL a tribute which he has denied to many a king. He thus introduces the leader of the Independent party:

"The soul of that party was Oliver Cromwell. Bred to peaceful occupations, he had, at more than forty years of age, accepted a commission in the Parliamentary army. No sooner had he become a soldier, than he discerned, with the keen glance of genius, what Essex and men like Essex, with all their experience, were unable to perceive. He saw precisely where the strength of the Royalists lay, and by what means alone that strength could be overpowered. He saw that it was necessary to reconstruct the army of the Parliament. He saw, also, that there were abundant and excellent materials for the purpose: materials less showy, indeed, but more solid, than those of which the gallant squadrons of the king were composed. It was necessary to look for recruits who were not mere mercenaries; for recruits of decent station and grave character, fearing God and zealous for public liberty. With such men he filled his own regiment, and, while he subjected them to a discipline more rigid than had ever before been known in England, he administered to their intellectual and moral nature stimulants of fearful potency."—pp. 109, 110.

After sketching with a vigorous hand the growth of Cromwell's military fame, the historian discusses, at some length, his agency in the execution of Charles. In our opinion, if anything in Cromwell's history can be made certain, it is that he did not at first contemplate the extinction of the royal line, and that he even sought to avert the tragic fate of the king when the safety of the State seemed to demand that he should be put to death. Before Charles was arraigned for high treason, Cromwell was accused by the radicals of having connived at his escape from the kingdom. "It was evident," says Ludlow, "that the king had escaped (from Hampton court) by Cromwell's advice." Cromwell found it necessary for the peace and safety of the realm, that Charles, whose usurpations upon the ancient constitution had become too grievous to be borne, should be dispossessed of the throne; but at that time he would have been content with the flight or the banishment of the king. He put down the "levelers" in the army, as being themselves guilty of high treason. He ordered Whalley, when he had the king in his custody, to protect him from violence and insult. He did not take the lead in the impeachment of Charles, and he signed his death-warrant with reluctance, from a stern, though, perhaps, mistaken conviction of its necessity. It was not till Cromwell had lost all confidence in Charles—till it became evident that the king could not be trusted—that he consented to the dreadful expedient of removing, by the axe of the executioner, that unscrupulous and dissembling monarch, who, whether in power or in adversity, "either would sign no convention, or whom no treaty and no signature could bind."

Even the royalist Clarendon declares that 'Cromwell was not so far a man of blood as to follow Machiavel's method, which prescribes, upon a total alteration of government, as a thing absolutely necessary, to cut off all the heads of those, and extirpate their families, who are friends to the old one. It was confidently reported, that in the council of officers, it was more than once proposed that there might be a general massacre of all the royal party, as the only expedient to secure the government, but that Cromwell never would consent to it."—History of the Rebellion, B. XV.

This view of the agency of Cromwell in the death of Charles is fully endorsed by Macaulay. We give the paragraph entire.

'And now a design, to which, at the commencement of the civil war, no man would have dared to allude, and which was not less inconsistent with the Solemn League and Covenant than with the old law of England, began to take a distinct form. The austere warriors who ruled the nation had, during some months, meditated a fearful vengeance on the captive king. When and how the scheme originated; whether it spread from the general to the ranks, or from the ranks to the general; whether it is to be ascribed to policy using fanaticism as a tool, or to fanaticism bearing down policy with headlong impulse, are questions which, even at this day, cannot be answered with perfect confidence. It seems, however, on the whole, probable that he who seemed to lead was really forced to follow, and that, on this occasion, as on another great occasion a few years later, he sacrificed his own judgment and his own inclinations to the wishes of the army; for the power which he had called into existence was a power which even he could not always control; and, that he might ordinarily command, it was necessary that he should sometimes obey. He publicly protested that he was no mover in the matter; that the first steps had been taken without his privity; that he could not advise the Parliament to strike the blow, but that he submitted his own feelings to the force of circumstances which seemed to him to indicate the purposes of Providence. It has been the fashion to consider these professions as instances of the hypocrisy which is vulgarly imputed to him. But even those who pronounce him a hypocrite will scarcely venture to call him a fool. They are, therefore, bound to show that he had some purpose to serve by secretly stimulating the army to take that course which he did not venture openly to recommend. It would be absurd to suppose that he, who was never, by his respectable enemies, represented as wantonly cruel or implacably vindictive, would have taken the most important step of his life under the influence of mere malevolence. He was far too wise a man not to know, when he consented to shed that august blood, that he was doing a deed which was inexpiable, and which would move the grief and horror, not only of the Royalists, but of nine-tenths of those who had stood by the Parliament. Whatever visions may have deluded others, he was assuredly dreaming of neither a republic on the antique pattern, nor of the millennial reign of the saints. If he already aspired to be himself the founder of a new dynasty, it was plain that Charles the First was a less formidable competitor than Charles the Second would be. At the moment of the death of Charles the First, the loyalty of every Cavalier would be transferred, unimpaired, to Charles the Second. Charles the First was a captive; Charles the Second would be at liberty. Charles the First was an object of suspicion and dislike to a large proportion of those who yet shuddered at the thought of slaying him; Charles the Second would excite all the interest which belongs to distressed youth and innocence. It is impossible to believe that considerations so obvious and so important escaped the most profound politician of that age. The truth is, that Cromwell had, at one time, meant to mediate between the throne and the Parliament, and to reorganize the distracted state by the power of the sword, under the sanction of the royal name. In this design he persisted till he was compelled to abandon it by the refractory temper of his soldiers and by the incurable duplicity of the king. A party in the camp began to clamor for the head of the traitor, who was for treating with Agag. Conspiracies were formed. Threats of impeachment were loudly uttered. A mutiny broke out, which all the vigor and resolution of Oliver could hardly quell; and though, by a judicious mixture of severity and kindness, he succeeded in restoring order, he saw that it would be in the highest degree difficult and perilous to contend against the rage of warriors who regarded the fallen tyrant as their foe and as the foe of their God."—pp. 115–117.

The other great event in Cromwell's life which has subjected him to unmeasured obloquy, was his assumption of the supreme power of the State. But Macaulay does not regard this as an act of usurpation on the part of Cromwell, but an act which was forced upon him by the necessity of the times. To save the ship he must take the helm. Our author says of him:

"He wished to restore, in all essentials, that ancient Constitution which the majority of the people had always loved, and for which they now pined. * * * His wish seems to have been to govern constitutionally, and to substitute the empire of the laws for that of the sword; but he soon found that, hated as he was, both by Royalists and Presbyterians, he could be safe only by being absolute. * * * The government, though in form a republic, was in truth a despotism, moderated only by the wisdom, the sober-mindedness, and the magnanimity of the despot."

The following is Macaulay's view of Cromwell's administration:

"Had he been a cruel, licentious, and rapacious prince, the nation might have found courage in despair, and might have made a convulsive effort to free itself from military domination; but the grievances which the country suffered, though such as excited serious discontent, were by no means such as impel great masses of men to stake their lives, their fortunes, and the welfare of their families against fearful odds. The taxation, though heavier than it had been under the Stuarts, was not heavy when compared with that of the neighboring states and with the resources of England. Property was secure. Even the Cavalier, who refrained from giving disturbance to the new settlement, enjoyed in peace whatever the civil troubles had left him. The laws were violated only in cases where the safety of the Protector's person and government were concerned. Justice was administered between man and man with an exactness and purity not before known. Under no English government since the Reformation had there been so little religious persecution. The unfortunate Roman Catholics, indeed, were held to be scarcely within the pale of Christian charity; but the clergy of the fallen Anglican Church were suffered to celebrate their worship on condition that they would abstain from preaching about politics. Even the Jews, whose public worship had, ever since the thirteenth century, been interdicted, were, in spite of the strong opposition of jealous traders and fanatical theologians, permitted to build a synagogue in London."—pp. 128, 129.

Cromwell did not climb to the summit of power by treachery and violence. Not an office did he hold, from captain of dragoons to Lord Protector, which does not appear rather to have been forced upon him by the solicitation of others, or by some exigency of the great cause of constitutional liberty, for which he struggled. Circumstances threw him into a false position. He had no well-digested plan of government to substitute for the fallen monarchy, because he had not anticipated the overthrow of monarchy; but he suited himself to the exigency when it came. And he used power with moderation, and did not abandon his principles.

Of the religious character of Cromwell, Mr. Macaulay expresses an opinion but incidentally. In vindicating him from the stereotyped imputation of hypocrisy, he, of course, ascribes to him the virtue of sincerity; and he alludes to the prayers of Cromwell in connection with the surrender of Charles to his fate.

Some estimate of Cromwell's religious character may be formed from the fact that after he became Protector of the Commonwealth, he made choice of John Howe to be his private chaplain. Struck with the appearance of Howe, then a humble but godly preacher at Torrington, who chanced one Sabbath to be present at Whitehall chapel, Cromwell insisted that he should preach in his hearing. This done, nothing could satisfy Cromwell but the stated ministrations of Howe. Think of a hypocrite selecting such a chaplain.

It is matter for unavailing regret, that Howe, having preserved "large memorials of the material passages of his own life and of the times wherein he lived," which were "stitched together in a multitude of small volumes," when on his death-bed extorted from his son a promise to destroy them all. Had these been preserved they would probably have furnished some valuable materials for a life of Cromwell.

No one who reads with candor the letters and speeches of Cromwell can question that he was a man of deep religious experience. Religion with him was no accidental thing; no form or fashion; it was the life of his soul, and the soul of his life. His traducers have always been puzzled to account for the vein of piety which runs through the whole course of his public acts, and which is so apparent in his private character. The supposition that he was a hypocrite is as derogatory to their own sagacity, as to their understanding of the facts and the language of Christian experience. How could hypocrisy have sustained itself through so long a period in such changing circumstances? Even Satan, in the garb of an angel of light, could not have escaped detection in Cromwell's place. And how could the strong men of England, her sober, thinking, praying men, have been so long and so thoroughly duped?

The true stand-point from which to view the character of Cromwell is not without, but within him. His religion was not the religion of the gentleman, but of the plain, practical man; not of the court, but of the heart. We must enter into the depths of his religious experience. Many passages in his private correspondence are as rich in nutriment to the believing spirit as is the diary of Edwards or of Payson. His was a deep, earnest, thorough piety. From the period of his first evangelical experience, he was, says Carlyle, "a Christian man, not on Sundays only, but on all days, in all places, and in all circumstances." This is the key-note of his character. And herein do we find the secret of his greatness.

Mr. Macaulay alludes, in the close of the paragraph quoted above, to the toleration of Cromwell's administration. In his views of religious liberty, Cromwell was in advance of his age. In his first speech in Parliament, it was manifest that his sympathies were strongly enlisted for the rights of conscience. One of his first acts as a military commander was to protect those who were "likely to suffer for their consciences." "This," said he, "is a quarrelsome age; and the anger seems to me the worse, where the ground is difference of opinion; which to cure, to hurt men in their houses, persons, or estates, will not be found an apt remedy" (Letter V). Again, in his report of the storming of Bristol, he adds a few paragraphs of a religious nature, in which he says, "*in things of the mind we look for no compulsion but that of light and reason*" (Letter XV). Still further, in the paper addressed by the army to the city of London, in 1647, he says, "We could wish that every good citizen, and every man who walks peaceably in a blameless conversation, and is beneficial to the commonwealth, might have liberty and encouragement; this being according to the true policy of all states, and even to justice itself." (Letters and Speeches, I, 222.)

He nobly harangued his own Parliament in favor of religious liberty. He would not have an exclusive State religion, whether Romanism, Episcopacy, or Presbyterianism; but he sought to infuse Christianity into the State, as a spiritual, vitalizing principle. He aimed to make it the glory of his administration, "*to avoid tyrannous impositions either upon men as men, or Christians as Christians.*"

Such was Oliver Cromwell. There is a strange apparition midway in English history. We trace back the line of her sovereigns for two hundred years, and are arrested by a massive and mysterious being who wears no crown, but who is a veritable king. We trace the line downward from the Norman conquest, and are arrested by the same colossal form wearing the impress of royalty, without its title or its robes. Bold, massive, severe, it towers above the rank of monarchs in a dignity of its own. It is as if the stream of royalty, flowing uninterruptedly for ages, were suddenly lost in a subterranean abyss, or turned aside by a bold, huge mountain, to emerge again, ruffled and discolored, in the vale below. It is as if a torrent of fire had swept through a verdant embankment, leaving a huge, black, scarred chasm to mark its course. What means this chasm, this breach, this apparition? Why is it that Cromwell thus breaks in upon the line of royalty, with no forerunner; and departs, leaving no successor? It is because God would give the world a conspicuous example of the dignity there is in virtue, in character, in man. The age did not appreciate him, nor have other ages. That strange figure has been blackened and begrimed with dust and filth. Yet there it has stood unshaken, and there it shall stand. God has kept the character of Cromwell for an age in which the royalty there is in man should be duly honored. Royalty in England has been a different thing since his day from what it was before. Men's ears and noses are worth something too in England now. There he stands, to frown upon usurpation, to keep the man ever above the king, to guard the consciences and the liberties of England. Shall this man have a statue? Shall that stern, rough visage, in bronze or marble, look down upon us from a pedestal in the royal park? That question is not to be decided by a vote of the British Parliament, but by the grateful acclamations of two nations, speaking the language of Milton, and honoring the religion of Baxter and of Howe.

THE PERSECUTED PORTUGUESE EXILES.

About the year 1838, Dr. Kalley, an eminent Christian physician of Scotland, went to the island of Madeira, for the benefit of Mrs. Kalley's health. Finding that she was benefited by the genial climate of the country, and that there was also an opportunity to practice his profession with advantage, he resolved to make it his place of residence. His practice was very successful, especially in some cases of persons of distinction, who had been given over to death by the Portuguese physicians. It is worthy to be noted, that it was always his custom to engage in prayer to God before undertaking a case. The remarkable cures which followed his prescriptions caused his fame to spread abroad, and multitudes, of all classes, came to him to be healed. His fidelity and kindness, his care and skill, and his benevolence to the poor, won all praise. At a public meeting of the inhabitants of the chief city, Funchal, a vote of thanks was passed to Dr. Kalley, "for his disinterested acts of philanthropy."

He found the people all Romanists, and the great mass of them deplorably ignorant, unable even to read, and wholly unacquainted with the Word of God. As their hearts were opened to him, his heart was moved towards them, and he began to talk with them of the things of Christ. Becoming quite familiar with their language, his teachings and exhortations increased. He commenced giving the Portuguese Bible to such as could read, and went on to establish schools for others. Above eight hundred adults were taught to read the Scriptures.

Finding increased satisfaction in his work, and increasing interest among the people, Dr. Kalley proceeded to set up regular worship, and procured a chapel in which meetings were held, where he preached Jesus and the resurrection. Numbers received the word with joy, and were converted; they knew that they renounced their penance, and looked only to Jesus for salvation, and that they turned from their sins to serve the living God, and that their hearts were filled with love and peace. The novelty of the work attracted considerable attention. In the year 1842 Rev. MANUEL J. GONZALVES, a Portuguese native of Madeira, and formerly a Roman Catholic, but now a Protestant minister, and a missionary of the American Protestant Society, went to Madeira, to visit his friends, from whom he had been for a long time separated, and to accomplish a wish which he had long cherished, of attempting to preach Christ among his kindred according to the flesh. He did not know of Dr. Kalley, or his labors, until he reached the island: but his heart was filled with joy, and the two became cordial co-workers together. As Mr. Gonzalves had been conversant with revivals in America, his aid was very seasonable and useful.

In 1843, not long after Mr. Gonzalves had returned to his country, persecution began. The priests took the alarm, and excited the natives. The Bibles were taken from the people and burned, and the Christians were forbidden to read the Bible or to meet for worship. The schools were broken up, and the teachers imprisoned. Dr. Kalley was imprisoned from July, 1843, to January, 1844, notwithstanding he had a right by express treaty, as a British subject, to full liberty of religious worship. He was at length released, through the intervention of his Government, and then his house was attacked by a mob, who destroyed everything—his library, with ten thousand volumes, his surgical instruments and medicines, his stock of Bibles; and he was compelled to flee from the island and go in disguise on board a British ship, which brought him to Scotland. He has since gone to reside in the island of Malta. Rev. Mr. DWIGHT, American missionary at Constantinople, visited Malta last fall for the sake of health, and there became acquainted with Dr. K., of whom he gives the following account:

"He is a most interesting man; and so modest and inoffensive is he in his appearance and manners, that one is led to wonder how he could be persecuted. But it was the truth which Dr. Kalley inculcated, and not Dr. Kalley himself, that excited the wrath of the enemy; or with more strict propriety it might be said, it was the success of his labors among the poor Catholics of Madeira, that unsheathed the sword of persecution against him and his friends. The priests and others looked on with great indifference, while he was laboring to instruct the people in the true principles of the Gospel, until they saw that the truth was actually taking effect, and that men were actually yielding themselves to its guidance, and endeavoring to live according to its precepts. Then all the latent enmity of their hearts to a spiritual and holy religion was immediately roused.

"Dr. Kalley is now established here as a physician; and it is to be hoped that he may be instrumental of as great a work among the Maltese, as he has been among the people of Madeira. I am happy to say that he is now engaged in preparing for the public a particular history of the movement in Madeira, about which comparatively little has been published."

The poor Portuguese converts were now persecuted in the most merciless manner. Their meetings, held in the most quiet manner and in the most secret places, were broken up, and those present thrown into prison, where some lay confined in loathsome dungeons for two or three years, suffering everything that human nature can endure. Some were excommunicated, in the terrible forms of the Romish Church; and the like excommunication was threatened to any one who should assist them so much as to give them a cup of cold water.

From a publication of the American Protestant Society, we copy the following description of what passed in the years 1844 and 1845, in a nominally Christian country, under the influence of a religion which is even now boldly recommended by men of learning and rank, to the adoption of the people of America.

"The persecution of the Bible readers, *Protestants, Calvinists*, or *Presbyterians*, as they were called, was of the most violent kind. The houses of such were set on fire during the night. On one night five houses were set on fire while the inmates were asleep. The crackling of the flames awoke them, and they fled for their lives in their night-dresses. Some were arrested when on their way from a secret prayer-meeting, knocked down in the streets, and died of their wounds. One man who had a family of six or seven children, whose house had been burnt, was quietly on his way home when he was knocked down, his arm broken, four wounds in his head opened to the bone; and even females were excited to tear his flesh on his cheek, while he was lying upon the ground.

"Notwithstanding these cruelties, the number of Bible readers and of Christians increased. The work of God went forward. The prisons were filled, and new converts multiplied. One lady, who refused, in the presence of the court, to confess that the wafer in the hands of the priest is the real blood and flesh of Jesus Christ, was condemned to be publicly executed. After about three years' severe confinement in the dungeon, she is in Trinidad. Some of her children are now in this city. Her nephew is here, who had the charge of eighty schools established by Dr. Kalley in Madeira. When the persecution began, the first notice he had of his danger was on awaking in the night he found eighteen of the police about his house, who had come to arrest him. He rose and rushed out of his house, and escaped to the mountains. The government then commissioned 200 soldiers to arrest him. They pursued him upwards of a month, but were not able to find him. During this time he never slept under a roof, but on the soil or in caves of the earth. He had no change of linen, and was reduced to a state of starvation. The manner in which he was saved from death is worthy of notice. The place in which he had concealed himself was unknown to the Christians as well as to the soldiers. There was only one human being that knew where he was, and that was a Roman Catholic girl. Her heart was moved with compassion for these suffering Christians. She did not dare to tell any one, not even her parents, that she knew where he could be found. But she stealthily took flour from the barrel when her mother was absent, and baked a cake in the ashes. She then rolled it in her apron, and seizing an opportunity, she ran into the mountains and gave it to him. On this he lived four days. This cake, and this only, with the blessing of God, kept him from starvation, and gave him strength to reach the deck of a British vessel. He sailed first to Demarara, then to Trinidad, and finally to this city. We cannot protract this statement by a particular account of individual sufferers that would be interesting and thrilling. One of the men now with us, when arrested, had his arms crossed and bound in that position, and kept in the dungeon twenty-two months."

At the time of Dr. Kalley's imprisonment, there was a merchant in Madeira, extensively engaged in business, and a rigid Romanist, by the name of ARSENIO NICOS DA SILVA. Well educated, rich, universally respected, connected with the first families of the island, his only daughter married to a judge of the High Court, his situation was such as most persons would consider to be all that could be desired in this world. He had been wholly indifferent to the evangelical labors of Dr. Kalley; but the Doctor's imprisonment and the intervention of the British government arrested his attention, and he called upon Dr. Kalley soon after his release, to inquire what it was that caused the disturbance. Dr. K. answered his inquiries with great frankness, opened to him the Scriptures, and preached to him Jesus, and presented him with a Bible, the first he had ever read. The perusal of this, by the grace of God, made him a convert, and he became a fearless and open advocate of the doctrines of the cross, and of those poor persecuted people who had embraced them. After Dr. Kalley was driven off, his intelligence and standing, with his boldness and energy, naturally caused the persecuted disciples to look to him as their leader. They clung to him as their only earthly friend, father, and protector. He exerted himself in every way for their relief, but in vain.

At length they were all worn out with suffering, and appealed to the British Christians for deliverance. The appeal was not made in vain. Funds were raised in England and Scotland, and it was judged best that the believers should leave the island, where they could not live in safety, and where all means of laboring for subsistence were cut off by the spirit of hatred which prevailed. The British community had been extensively deceived by the clamors of the old slave-holding planters of the West Indies, that their estates were becoming desolate for the want of laborers. Under this delusion, they advised the Portuguese to go to the West Indies—a most inconsiderate step, considering the scanty wages which are paid, and the oppressive character of the laws which have been passed in the islands since the emancipation of the slaves, designed to keep the laborers in a condition as much like slavery as possible. Upwards of a thousand persons, men, women, and children, bade adieu to the land of their nativity, leaving friends and property, and amid tears and poverty embarked for America. A part of them went to Demarara, some to St. Kitts, and about six hundred to the island of Trinidad. Mr. Da Silva cast in his lot with the people of God, taking joyfully the spoiling of his goods, leaving his property behind, and even bidding adieu to his wife and daughter, who continued Romanists, and had no sympathy either with his religious convictions or his conscientious course.

The American Protestant Society has presented the following testimonials to the character and conduct of these exiled Christian brethren:

"Capt. Tate, of the British navy, who was an eye-witness of their suffering in Madeira, has given noble testimony of their excellent spirit. He says, 'Never, perhaps, were the members of any church more like-minded one toward another, according to Christ Jesus, than the little flock at Madeira. Never was there simpler faith, simpler hope, simpler love. Their humility, gentleness, guileless simplicity, and burning love, were seen and acknowledged by their most bitter enemies.'

"A Portuguese merchant who was reckless on religious subjects, said that 'if he were to choose a religion suddenly, and without further thought, he believed he should fix upon that of these people, *because he saw them suffer without complaining.*'

"The mate and steward of the vessel, in which were two hundred and eleven of these converts going to Trinidad, frequently said, '*that they had never seen folk love one another as these folk did.*'

"A little incident on this vessel furnishes a fine illustration of their spirit. There was on board a Roman Catholic family as emigrants to Trinidad, who had been their bitter persecutors. The family was very poor. Through the kindness of British Christians, the converts had received some clothing. They asked those who had given it to them if they might now regard it as their own, and do with it as they pleased. Their benefactors inquired the reason of such a question. They replied it was their desire to obey their Lord's command, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.' They then divided their small supply of clothing with their enemies. These enemies publicly expressed their amazement at such conduct.

"Not a murmur had been heard from them, although they must at times have been sufferers on account of the want of sufficient clothing for our climate. We were much gratified, a few days since, in conversing with one who was a farmer, who constantly employed five or six men on his farm. This man was taken from his farm and shut up in a loathsome dungeon three years. We inquired of him whether it was not hard to lie in the dungeon so long when he had not committed any crime. 'Oh, no,' he replied, 'it is not hard, if you believe in the Lord Jesus Christ and in the Bible.' We then reminded him that Paul and Silas prayed and sang praises to God in the prison. Yes, he said, he often thought of that, *but he was forbidden by the priests and officers to sing in prison.*"

There is no example in modern times of such wholesale persecution and banishment, under circumstances so distressing. Nor does any age record a more Christ-like endurance of such protracted misery, borne in uniform meekness, patience, and submission to the will of God."

(To be continued.)

FROM OUR CORRESPONDENT IN VERMONT.

VERMONT, MARCH 5, 1849.

FIRST CHURCH IN VERMONT.

To those who pass through our State, and witness the numerous houses of worship in our towns and villages, it will hardly seem credible that Vermont was so recently missionary ground, and the question to be decided whether the influence of the State should be for or against religion.

The first Congregational Church in the State was organized in Bennington, 1762, and made the following record: "It is agreed upon and voted by the church, that they make an exception in the fourth paragraph in the eleventh chapter in the Cambridge platform, in respect to using the civil power to support the Gospel; and also the ninth paragraph in the seventeenth chapter, in respect to the civil magistrate's force." Previous to the Revolution of 1776, there were fourteen Congregational churches in the State, and about the same number of ordained preachers. The first association was formed in Windham County, 1775, composed of four pastors. It was fourteen years before the next association was formed; and for several years during and succeeding the Revolution, while the State was rapidly filling up with inhabitants, but little religious influence was exerted. In 1803, there were only 33 pastors in the State.

PRESENT STATE OF THE CHURCHES.

There are now, in connection with the General Convention, 14 associations, 189 churches, having 19,635 members; 97 settled ministers, 53 stated supplies; 35 destitute churches, many of them, however, very small, being situated in the mountain districts, or in towns where the inhabitants mostly belong to other denominations. There was reported last year, from most of the churches, *a more general attendance on public worship*, and an increasing interest in Sabbath Schools. In the Pastoral Letter, the attention of the churches was called to "the practical uses of *Infant Baptism*, together with the importance of the right improvement of the *Sabbath* in the training of households;" and it was earnestly recommended by the Convention that all the ministers read the letter to their churches as one of the Sabbath exercises.

SUPPORT OF RELIGION BY THE STATE.

In the grants of townships in this State by New Hampshire, three rights were reserved for the support and propagation of Christianity, one as a glebe for a minister of the Church of England, one for the Society for Propagating the Gospel, and one *for the first settled minister*. But these lands were generally so located, either by accident or design, as to be worth very little either to the first settled minister or for the propagation of the Gospel.

There was also, for a few years, a law binding the inhabitants of each town to be of, and to support, the leading Denomination; or to show that they were of different views, and supported the Gospel elsewhere. But in 1807 this law was repealed, leaving each denomination to support religious worship by voluntary contributions. Many Christians trembled for the consequences; but I believe it is now generally acknowledged that the repeal of the law was a *blessing to the churches*. When we see how reluctant Christians in New England were to rely exclusively on the voluntary principle for the support of the Gospel, is it any wonder that Christians in England, brought up under the establishment, are afraid to leave the support of religion to the voluntary contributions of the people?

RAILROADS IN VERMONT.

A very large and enthusiastic meeting was held at Brattleboro', last week, to celebrate the opening of the railroad which connects this flourishing village with New York and Boston. Two other roads, farther north, passing through the State and connecting it with Boston, have recently been opened. Our State has hitherto been the only one in New England not benefitted by railroads, and has suffered greatly for want of such communication, it having been more expensive for the farmers in some parts of Vermont to get their produce to market, than for the farmers in Western New York and the northern part of Ohio. The numerous streams in the State afford excellent water privileges, which have not been improved on account of the expense of transportation to the large cities. There has consequently been such a flow of emigration from the State as to enfeeble the churches and render the people who remain discontented and discouraged. But Vermont, we hope, will now share in the prosperity of the other New England States; and it is a matter of rejoicing, since, when the prosperity of a people falls below a certain point, the interests of religion, education, and morals all suffer in consequence.

SNOW, SLEIGHING, AND LYCEUMS.

The sleighing, which has been good for about nine weeks, is just beginning to leave us. There have not been, this winter, deep snows, piling up in huge drifts, making so much work for the farmers on the hills in *breaking roads*. The winter, though cold, has been very favorable for the farmers to get out lumber, draw their wood, do their visiting, send their children to school, and for the people generally to attend religious meetings and lyceums for mutual improvement, which are held in many of our towns and villages. And what to some may appear strange, in the back towns and villages on the mountains, where a stranger would not expect to find either wealth or intelligence, and hardly the necessaries of life, if you go into the houses you will find an intelligent, happy people, enjoying the substantial luxuries as well as comforts of life. You will often find, too, in these towns more interest in the cause of education, and that lyceums are better sustained and attended, than in the larger and wealthier towns.

J. T.

LETTER FROM OHIO.

COLUMBUS, O., FEB., 1849.

The lights and shadows that fall upon the prosperity of a State through its political institutions, are at present the all-absorbing topic of the world. Years ago there was hardly a thought of tracing the prosperity of a nation to its form of government. Its administration might be bad, but who dared question "the divine right of kings?" At length, from the Bible sprang forth the only true theory of government, based upon that principle which Jesus declared to be the true foundation of both the law and the prophets—"All things whatsoever ye would that men should do unto you, do ye even so to them."

The true relation between outward forms and inward spirit has but just begun to be apprehended. In God's wonderful and harmonious creation every outward form is adapted to its relations, every particle of matter adjusted with respect to its laws of affinity and its corresponding power. The mountains are weighed in scales, and the hills in a balance. But men have failed to inquire into the legitimate tendencies of outward forms of government.

As in the moral world the preference of self leads to spiritual death, so in the political world, the assumption of power or engrossment of wealth by the few, as surely leads to national decay. Nothing that is not allied to the principle of Eternal Love can be abiding. Men may theorize about this measure and that, as the means of national prosperity; they may create banks and destroy them; they may make and unmake laws for the protection of trade; they may acquire and relinquish territory; and yet they will find no stable foundation, until they begin their inquiries with this plain principle—Is it subservient to the highest good of the human race? It matters not what form despotism may take—whether the power of one man over millions, or the power of millions over a few—that despotism is at variance with Eternal Love, and at war with the throne of God.

In such a contest it is easy to see on which side victory will rest. We know that the kingdoms of the world are given to Christ, and that "God manifest in the flesh" is yet to be the acknowledged Sovereign of the world. And yet many, like the Jews of old, instead of receiving Him through the veil of humanity, are waiting for an outward manifestation of regal splendor that shall flatter our vanity and pander to our self-love. We want Him to come with the pomp of royalty, so that there may be an outward presence to which we can bow down and worship.

But we shall soon see that He is even now coming, casting down thrones before Him, dissolving the ancient heavens by the brightness of His approach, casting down the stars of the firmament, and shaking the earth with His advancing footsteps. Those who are preparing to receive Him are not the mighty of the earth; but the humble and benevolent. The poor cobbler, whose pity for the wretched children of the street led him to originate the system of Ragged Schools that is now redeeming humanity hitherto neglected, is among the few who are preparing the way for the coming of the Messiah. The humble blacksmith, who left the dust and cinders of the anvil to proclaim that all nations are of one blood, and consequently are bound to dwell together in unity, making our common nature a bond of universal brotherhood, is a forerunner of the approach of that glorious reign.

Would that those who sit in the halls of State and National legislation could see that no chicanery, no selfish plot, no desire to overreach, either for gain or favor, can stand against the approach of the Kingdom of Christ. The voice of God is heard, speaking through myriads of human tongues, saying to all oppressors—"Let my people go, that they may serve me." The sound has been heard, and by many it has been obeyed. As proof of this, we need only look at the rusting chains of the slave in the West Indies, the light that streams into the cell of the prisoner, the healing balm instead of the lash and chain for the maniac, the efforts to open the world of science to the blind and to the mute, and—greatest of all in its moral agency—the provision of the means of education for the poor. That these things—once only thought of by private liberality—are now becoming matters of state policy, may indeed be regarded as evidence that the true spiritual reign of Christ approaches, that His tabernacle is to be with men, and that He is to be their Lord and they His people.

H. M. T.

LETTER FROM WASHINGTON.

WASHINGTON, MARCH 6, 1849.

THE INAUGURATION.

The impressive ceremony by which the President elect was invested with his office, agreeably to the provisions of the Constitution, took place yesterday, and was an event of thrilling interest to the thousands who witnessed it, not merely as a brilliant and exciting scene, but as connected with the will, the character, and destiny of absent millions. To my mind the spectacle was an affecting one, and chiefly from the last consideration. In itself the ceremony was simple—nothing could be more so. The published accounts of the *National Intelligencer* will enable every one to form at once a distinct and accurate conception of the whole transaction,—indeed, those who are familiar with the processions and military displays so frequent in our large cities will only be in danger of forming to the mind's eye too grand a picture of the military display and procession of this occasion. The militia embraced about a dozen companies, and presented, it is true, a beautiful appearance;—especially a troop of mounted dragoons from Prince George's County, led by the noted Colonel May, so distinguished for his capture of General Vega. But the principal object of attraction was a large open carriage, drawn by four grey horses, in which were sitting, side by side, on the right the Ex-President, and on the left, with head uncovered, the President elect. As a mere pageant, who cannot draw the picture?—the nodding plumes and flying banners of the military,—the moving procession, the multitudes thronging the streets and side-walks, and windows of the houses. But not so with the moral impression of the scene. The meaning of the occasion, as felt by one who understands and loves our free institutions, gives to the mind and heart an interest far deeper and more lasting than the mere pageant itself can do.

The peaceful and harmonious working of our Constitution, in thus effecting what may not inappropriately be called a political revolution, was calculated to fill the mind of every beholder with solemn thought and devout gratitude. I could not but remark how orderly and quiet was the vast assemblage that surrounded me on the east side of the Capitol, awaiting almost in silence the commencement of the inauguration scene. Directly in front of me, on a platform erected over the lower flight of steps, were placed two velvet-cushioned chairs, over which were thrown the cloaks of the two distinguished personages expected to occupy them. After a short interval the door was opened, and the Judges of the Supreme Court, in their official robes, descended the steps, followed by General Taylor, who was no sooner seen than he was greeted with hearty cheers from the assembly. In a few minutes the platform, the steps, and the abutments on each side were filled with spectators, presenting a beautiful aspect as seen from the spot we occupied; in front was the uncovered head of the President elect, and behind ladies in full dress, and Foreign Ministers in court costume, presenting a bank of varied and splendid colors, and constituting a beautiful back-ground for the principal actors in the scene. General Taylor took his seat in the most unaffected manner; indeed, judging from his deportment, one would by no means select him as being the principal character in the whole transaction—at least he seemed unconscious of occupying such a position. His first action after being seated was to take off his spectacles, and, as if he were sitting by his own fire-side, to wipe the glasses with his pocket handkerchief. Upon being notified that all things were in readiness, he arose and took from his breast-pocket a paper, resembling a letter in form and size, and read from it the Inaugural address which has already been given to the public. The address concluded, Chief Justice Taney read to him the oath of office, and he, repeating it, impressed a hearty kiss upon the sacred volume. The Chief Justice at once extended his hand to the President, and I was pleased to observe that the Ex-President was the next to step forward and give his successor a cordial shake of

Theological Seminaries to "make no provision to instruct the young divines in book-keeping."

The only remaining item I should be glad to leave unexposed. Please copy the paragraph and preserve the pointing, for your "Accountant" is very particular in such matters. He says,

"Another entry on the debit side of the account, page 138, reads: "Services of two Corresponding Secretaries, the Assistant Secretary and Assistant Treasurer; the Depositary and 10 clerks and assistants in the Depository; (mark that ☞;) Store, Messenger Office, and other departments," $8,483 10. This entry is liable to the same objection as the former entries alluded to. The account should be so plain as to explain itself. It should be stated in detail:

Services of two Cor. Secretaries, each $ . .	$ . .
One Assistant Secretary,	. .
Depositary,	. .
Ten Clerks,	. .
Assistants in Depository, (how many?)	. .
Store, (is this for rent?)	. .
Messenger Office, (is this for rent?)	. .
Other Departments, (indefinite,)	. .
	$8,483 10"

Whenever the reader wishes an illustration of the power of those little things called *points*, refer to "Accountant." He has *interpolated* a semicolon (;) after "Depository," instead of the comma (,) in the copy before him, and thus made a hook to hang insinuations upon as to "rent," "how many" *more* assistants, &c. And when he has confused what is plain, and insinuated what is false, complacently exclaims, "This a schoolboy can understand!" In the report itself, the statement is perfectly intelligible, as follows: "Ten Clerks and Assistants in the Depository, Store, Messenger Office, and other departments"—the latter referring to copyists.

This "good-natured" man "does not impute the confused and unintelligible way these accounts are made up to design." Oh, no! "It must be a want of business ideas and habits." To what shall we impute such a blundering article respecting an institution which, whatever its other defects or neglects, challenges and invites the most rigid investigation of its financial affairs?

And is the Christian public to understand, Messrs. Editors, that you endorse the "spirit" and "facts" of your correspondent? I am willing to believe that you have been imposed upon, and have taken statements as truth at second-hand, which, but for your multiplied cares, you would have sifted; or at least, you would have taken the trouble to have inquired of Christian brethren whom you meet almost daily, and who could at a glance have given you reliable information. I infer that you could not have examined the Treasurer's Report for yourself, else you would have detected some of the errors which I have exposed; and you would not have expressed "the hope that like the American Board they (the Tract Society) would give the list of *all* their expenditures, down even to 'fuel and oil,' and 'checks and receipts,' and 'cartage and nails.'" Why, sir, all these things, and a great many more are there, in black and white; only that they have committed the mistake of entering "fuel and *light*," instead of "fuel and *oil*," being less *oleaginous* than some of their friends, and depending on gas-burners instead of lamps! I find fifty-eight distinct and properly classified items of expense noted in the Treasurer's Report of the Tract Society. Would you have more? They can be indefinitely extended. The Treasurer can inform you, at any moment, of the mode of expenditure of every dollar—down to the sixpence paid for a Counterfeit Detector, last week, or eighteen months, or eighteen years ago.

But enough, and more than enough, of this unusual and unwelcome business. Many an assault has been made—and is likely to be made—on our great benevolent Institutions, to which it were folly to reply. Had even the article under review gone to the public without the editorial endorsement of a highly respectable journal, I should have "answered never a word." But when the good name and official capacity and integrity of men who have earned the public confidence by twenty years of unremitted, self-denying, and ill-requited toil, are assailed; and the institution they serve is brought under groundless reproach, I cannot consent to be silent.

There *is* such a thing as CHRISTIAN CONFIDENCE AND COURTESY. It is one of the most delicate things in the world. All benevolent Institutions exist under God, in its atmosphere. Let that be tainted by the breath of suspicion, or filled with the poison of slander, and they must wither away and die. This is peculiarly true of Societies based on the principle of Catholicity, and who can fall back on no ecclesiastical *esprit du corps* to sustain them. But just in proportion to their defencelessness and their dependence on Christian confidence, is the heinousness of a causeless and reckless assault on their fair name. They do not plead the delicacy of their relations to the Christian public, to screen them from investigation or from just animadversion. But they do plead it, and have a right to plead it, to protect them from wanton and unprovoked attacks like that under review. Christian character, official integrity, and hard-earned confidence, are too sacred to be sacrificed by the suspicions and innuendoes of an anonymous writer.

But if all that is alleged in the article under discussion were true—*as no part of it is*—is a public newspaper the place for the first announcement of it? If there were evils to be corrected, would it not be as well, and as Christian, to suggest them to the parties implicated, and then to the Committee having the oversight of those parties, and if necessary, to the Society itself? Do the instructions of the Savior in Matthew, as to the mode of dealing with those who are *suspected* of being in fault, lose their application when men are brought into public relations, or when referred to public Institutions? If so, few men of character and moral worth, sufficient to fill these positions, will consent to occupy them. The trials and responsibilities of Executive officers in large Christian Institutions are enough almost to crush them, with all the safeguards supposed to exist against the breaches of courtesy and propriety. If these are gone, the Andersons, and Brighams, and Halls, and Hallocks, of the church militant must make way for the "Hyers" and "Sullivans" of ecclesiastical pugilism; the trowel of Christian industry will be laid aside for the battle-axe of Christian polemics; and in the mêlee, gentle charity will be sacrificed, the Institutions blessed of Heaven will be destroyed, and the hope of a perishing world will expire.

Is *this the time* for such a fratricidal war? When Providence, and Prophecy, and Promise, are summoning every Christian Institution, and every Christian, and every Editor, to the conflict with the hosts of sin and hell—when "the enemy" in a thousand forms is coming in "like a flood"—is this the time to discuss the question whether an Annual Report shall say "fuel and oil," instead of "fuel and light," or to waste the time and patience of public servants in wiping away the reproaches of a careless, stupid "Accountant"?

May not my signature warrant me in inquiring if it is the way to commend Congregationalism, to identify its organ with Quixotic tilts against long-known, carefully managed, widely cherished, and heaven-blessed Christian Institutions?

A CONGREGATIONALIST.

For the Independent.

THE RELIGIOUS LIFE.

When the first glow of religious feeling is over, we are apt to fear that the holy principle is dying in our souls. But the analogy of nature would teach us otherwise. The leaping torrent, when it first makes its way over the precipice and through the jagged rocks, is noisy and impetuous; but in its onward course it grows deeper, wider, calmer, till, in a broad and silent river, it glides gently through the peaceful valleys in its way. The child, with its tiny passions and feeble capacities, is eager and turbulent in its pursuits; the man, with deep emotions, with iron will, and unconquerable energy, in his pursuits is calm, earnest, and subdued. Thus, if our early emotions resulted from heavenly influences, and have been carefully cherished, we may hope that, like hidden springs, they have only left the surface to continue a deeper course within; ready to gush forth again at the bidding of Him who rules the streams.—*Prov.* 21: 1.

ERNEST.

The Independent.

NEW YORK, THURSDAY, MARCH 15.

THE AMERICAN TRACT SOCIETY.

The communication of "Accountant," in the paper of last week, has, as we expected, elicited a reply from the Tract House, with the signature of "A CONGREGATIONALIST," which will be found in another column. We regret and disapprove the spirit of the reply, but waive further remark for the present.

THE CLOSING SCENES IN CONGRESS.

The close of every session of Congress is a national disgrace. The last session does not differ in this respect from former sessions, otherwise than as all abuses when unreformed naturally tend from bad to worse. It has long been well understood that the last night of a session in the House of Representatives can hardly pass without a fight or two. The same evil has now invaded the Senate. What are the causes of this national disgrace? And how far is any remedy possible?

The first and most obvious cause is the well-known fact that many of the members—probably a majority in each House—are habitual consumers of intoxicating drinks. Some are downright drunkards. These are comparatively few. But on the other hand the strictly temperance men are perhaps equally few. Many who do not resort to the disgraceful grogshops in the basement of the Capitol, and who would consider themselves dishonored by any vulgar excess do nevertheless drink wine and other intoxicating liquors—moderately, as they think—at the dinner table. The consequence is, that neither the House of Representatives nor the Senate can assemble after dinner without being more or less under the disturbing influence of alcoholic stimulus acting on the brains and nerves of the majority. Some of the members are of course drunk;—they are ordinarily drunk after dinner—too much perhaps to walk without reeling, or to speak coherently. Others, far more numerous, are only a little excited, a little less clear-headed, a little less cool in deliberation and judgment, a little more enthusiastic for their country or their party, a little more doughty and valorous, a little more disposed to take offense or to give it, a little more jealous and sudden, a little more likely to use profane and ungentlemanly expressions, a little more ready to die in the last ditch or to shed the last drop of their blood in any public or private quarrel. Any one of these men taken by himself might be able to transact ordinary business well enough and very peaceably; but put forty of them, or a hundred, together in one assembly in which the most exciting questions are to be debated and decided, and such will be their influence on each other by unconscious sympathies and antipathies, that the meeting will be very liable to gusts and storms of excitement, and may very possibly break up in what a Londoner would call a "general skrimmage." The house, in such cases, is more drunk than the members.

Many a man who, having finished his day's work calmly before the hour of dining, is to spend the evening quietly, may take a glass of wine with his dinner and not be at all unfit to read the evening paper or the last novel. But let the same man come to his dinner-table at a late hour, hurried, flushed, with his mind full of agitating thoughts and passions, and with more than half his day's work stretching far into the night before him; and to him the wine-glass, or the brandy and water, is a very different affair. He is already under a high degree of excitement; and the alcoholic stimulus, which in other circumstances his nervous system might endure without seeming to be disturbed at all, may now be quite too much for him. And besides, in his hurry and excitement, and in the expectation of great demands upon his strength and his ability to resist fatigue, he drinks perhaps twice as much as usual. In his haste, he eats less and drinks more, for the same excitement which diminishes his appetite for food makes him thirsty, and he does not quench his thirst with so plebeian and practical a drink as water. A few such men in the House of Representatives, after such a morning's work and such a dinner, are enough to make confusion worse confounded. How much more when perhaps half of the House are very much in the same condition, and when not a few are resorting to the underground grogshops for additional stimulus.

We would like to see whether a Congress made up of thorough practical temperance men, could not go through even the last night of a session without coming to blows. If the people will be more careful to insist on strict temperance in candidates for Congress, they will be more likely to have their business properly attended to. As a ship with no rum on board, save what is in the medicine chest, is less likely to be lost by the dangers of the sea, than the same ship with plenty of grog for the officers and the crew, and may accordingly be insured at a lower rate—as a mechanic who employs none but temperance men in his workshop is less likely to suffer loss by the misuse and breaking of his tools, by the waste of his materials, and by slovenly and blundering work, than if he permitted a free use of intoxicating liquors throughout his establishment—as a farmer who manages his farm on total abstinence principles, gets through the season of haymaking and the harvest season with fewer accidents, with less loss of time, and with less altercation and unkind feeling among his laborers, than if the intoxicating beverage were supplied as of old to all the laborers in his fields and on his threshing-floor—so if the people would resolve inflexibly to employ no drinking men in Congress, the whole business of legislation would be done more carefully, more skillfully, with more economy, and with far less of disgraceful altercation.

We have already implied that another cause of the disgraceful occurrences in question is to be found in the fact that nearly all the real business of the session is crowded into the last two or three days, and much of it into the last night, before the final adjournment. Measures of the greatest public interest, involving the most momentous consequences—measures in regard to which the most opposite opinions have been violently uttered in Congress and throughout the country—are to be carried by the votes of a disciplined majority, or defeated by the tactics of an adroit minority. Month after month has been wasted; and now all that is done must be done under pressure. In such circumstances it is impossible to work calmly. Everything is done in a hurry, and therefore everything about which there can be any division of opinion, is done under an excitement which, on a little provocation, may find some violent utterance. It is a grave question then for the people to consider, whether the practice of crowding the business of the session into the last day of the session, or at the most into the last few days, is irremediable. The causes of this practice are to be reckoned as indirect but potent causes of the disgraceful exhibitions which attend the close of every session.

It is also to be remembered that "this is a great country" and that different kinds of civilization, and many different degrees of civilization, are necessarily represented in the legislative body of the Union. The progress of true Christian civilization among the people in all parts of the Union—the diffusion of knowledge and of humanizing arts, the growth of true refinement and courtesy everywhere among all classes of the people, and, most of all and indispensable to all the rest, the establishment of truly Christian institutions with all their power upon the masses of the people to enlighten, to elevate, to soften and refine—will make itself felt at last in the Capitol. Meanwhile we can hardly expect that the members of Congress will be much better in their morals or their manners than the constituencies who send them.

The redeeming and renewing work of Christ carried forward in all parts of our common country—the work of God in the hearts of the people—is the only thing that can save us from shame, as well as the only thing that can save us from sin in our highest places of legislation.

THOUGHTS ON THE TRINITY.

Is it necessary to a rational belief in the commonly-received doctrine of the Trinity, that we should be able to form a clear and intelligible metaphysical conception of the mode of Triune existence? Dr. Bushnell seems to argue that it is; he makes "the confusion produced by attempting to assert a real and metaphysical trinity of persons in the divine nature" a reason for rejecting the common view of the Trinity, and substituting in its stead the idea of a "modal" or (to use his chosen expression) an INSTRUMENTAL TRINITY; *i.e.* the Father, Son, and Holy Ghost are not "three distinct consciousnesses, wills, and understandings," but "they are three simply as related to our finite apprehension, and the communication of God's incommunicable nature."

But the essential being of God cannot be comprehended by our finite faculties. Says Lücke, "Man cannot know the essence of God in itself and immediately, but only in the revelation or manifestation of himself and in his attributes."* Nor do we know enough of essence, or of the relation of person to substance, to warrant us in affirming of anything which is revealed to us respecting the nature of God, that it is intrinsically absurd. On this point Dr. Bushnell speaks thus wisely:

"If I say that they (the three persons) are modal *only*, as the word is commonly used, I may deny more than I am justified in denying, or am required to deny by the ground I have taken. I will only say that the trinity, or the three persons, are given to me for the sake of their external expression, not for the internal investigation of their contents. If I use them rationally or wisely, then, I shall use them according to their object. I must not intrude upon their interior nature either by assertion or denial. They must have their reality to me in what they express when taken as the wording forth of God." (p. 175.)

But upon this very ground in part, we hold, rationally and wisely as it seems to us, a different view of the Trinity from Dr. Bushnell. If a well-authenticated revelation speaks of the Father as God, the Son as God, and the Holy Ghost as God, in terms which by fair interpretation assign to each a distinct consciousness, will and understanding, while yet the same revelation declares that there is but one God, we do not know enough, no man can know enough, of what truly belongs to essence and person, or of their mutual relations, to affirm that these several revelations are contradictory, and that the facts which they disclose respecting the nature of God are absurd. If, indeed, this could be proved, we should not be at liberty to violate the laws of language, to get rid of the difficulty, or to free the writer from absurdity. We must hold either that a writer who utters such absurdities cannot be inspired; or that God has given us two conflicting guides, Reason and Revelation.

Thus we read that "the Word was with God, and was God." The Word we know was Christ; it was made flesh. Christ therefore was God; which is not a poetical image, but a positive declaration of a matter of fact. But the Word was *with* God; and this expression denotes *society*, and therefore *personal distinction*.

Now in order to a belief of this delcaration, it is not necessary that we should be able to body forth to our own minds, much less to the minds of others, a well-defined metaphysical conception of this mysterious existence. We are not competent to deny the possibility of such a union in the Godhead as is here affirmed to exist. Sound philosophy therefore requires that we should believe the facts as revealed, though they may not comport with our preconceived notions of the nature of being; just as we believe the fact of the union of soul and body in man, though we know nothing, and consequently can affirm nothing, of the mode. We cannot receive a known contradiction. But is there anything contrary to what we *know* of the nature of being, in the alleged fact of a threefold personal distinctionin the Godhead? And if that fact is revealed in such a way as necessarily to imply "a real and metaphysical trinity of persons in the Divine nature," is even that idea to be rejected, because of the confusion it produces in our ordinary modes of thought? Here reason and philosophy render homage to Faith; acknowledge their own boundaries; intrude not upon her domain; but yield up the willing spirit to be taught of God.

GOD'S PUNISHMENT OF THE WICKED ETERNAL.

A very courteous and friendly correspondent, requests us to give in brief, through our editorial columns, the Scripture argument for the Eternity of Future Punishment; otherwise, he fears that the extract from Dr. Channing's memoir which we published some weeks since, setting forth his views in regard to this subject, through its tone of doubt and uncertainty may do mischief. We shall be exceedingly happy to gratify our correspondent, and will do so as soon as we can find time and room for the adequate development of so momentous a subject. Meantime we may say, that no truth seems to us more clearly taught than this in the Scriptures, or more essentially involved in the whole system which they reveal, of Salvation through Christ. The very nature of penalty, to us involves it. And the system of Redemption could not have been so vast and wondrous as it is, if the ruin from which it rescues had not been *infinite*.

THE CHRISTIAN REGISTER.

This organ of Boston Unitarianism complains of our reply to its last previous article, as wanting in the spirit of kindness and charity. It thinks we have not mastered the first principle of Christianity, which is Love; that we have fallen into the use of taunt, and the imputation of unworthy motives; and that the profession we previously made of our disposition to discuss the Unitarian system calmly and thoroughly, but not controversially, has been poorly carried out.

We do not care to bandy words with the *Register*. We will not even quarrel with it for having taken out the most material sentences from the article it objects to—the sentences in fact on which the rest was grounded—and having then spread the mutilated remainder before its readers, without furnishing the least indication that it had not given them the whole. We will simply say, that we are not conscious of entertaining, or of having entertained, any other feeling toward it or its party than one of kindness, and a cordial willingness to do justice to their opinions. And if any other seemed apparent in the few remarks we hurriedly wrote, in reply to the article for which we had waited three weeks, and which when it came was so utterly unsatisfactory—we sincerely regret it, and have cheerfully done what we could, above, by giving our readers the *Register's* view of those remarks, to make the *amende*.

And now we again invite the attention of that Journal to the questions we proposed.

It has spoken of an existing Divine Law, with Death as its penalty. Will it tell us what precisely is that "Death?" What in its nature? and what in its extent?

It has spoken of men as universally transgressors of this Law; and yet as being in childhood in a state of innocence. Will it tell us, then, just what the transgression *is* which brings the soul under the penalty, and at what point in life it is usually reached?

It denies that Christ is equal with the Father, and believes Him to be a finite and dependent Creature; and yet it has spoken of Him as the only-begotten Son of God, and as having preëminence in the creation. Will it tell us, then, what nature and rank it attributes to Him! *As what*, precisely—man, angel, archangel, or higher than either—it thinks of Him?

It does not believe the Scriptures to be fully inspired, and could hardly be convinced that we do. How much, then, and *what*, of the entire canon does it believe to be inspired? And how is it able to discriminate with accuracy between those portions which are of Divine origin, and Divine authority, and those which are the unauthorized interpolations of human hands?

The question concerning the existence of any GROUND of pardon, was suggested by the expression of the *Register*, "secured in the name of Jesus," and so was answered by it substantially a fortnight since. Unless the Editor's influenza continues very severe, we hope that by another week he will have found time and strength briefly and simply to answer those which remain.

LECTURES BY RICHARD H. DANA.

At the request of several gentlemen in this city and Brooklyn, this distinguished Poet and Prose-writer is now delivering, on alternate evenings in either city, his "Lectures on Shakspeare." Neither the subjects which he discusses, nor the quiet and scholarly way in which he treats them, are fitted to attract very crowded assemblages. But he has "fit audience," and finds among the intelligent and cultivated on both sides of the East River many appreciative and admiring hearers. It is truly refreshing to turn from the crowding cares and feverish excitements of the city, to come for an hour into communion with thoughts and a mind so calm as his, so meditative and spiritual, and so redolent, too, of the beauty and purity and freshness of nature. It is like being taken bodily from the glare and whirl of the metropolis, and set in the midst of an open and breezy wood in the genial summer-time, with the flowers springing in their perfect beauty from the verdant turf, the birds singing overhead among the leafy branches, and the brook softly gliding between the trees, or springing into the sunlight with a leap and a laugh. And sometimes it is more than this—like being lifted noiselessly away from the scenes of the Present, and placed amid the quiet and dewy morning of English Poetry, to hear there the calm but noble and divine voices of the earlier dramatists and balladers.

We should find it difficult entirely to agree with Mr. Dana in his views of modern society, or perhaps in his estimate and idea of the Poet's function. The soaring and inventive genius which in a thoughtful and serene age appropriately builds the lofty rhyme, or utters for after generations the thought that shall not die, or unfolds amid the scenes of the drama the deep principles, the powerful and marked elements, and even the shifting and evanescent impulses of human character,—in another age of more outward activity, and more rapid material improvement, may fittingly send its force, it seems to us, into the realization of new ideas in governmental structures and social institutions; or even into the discovery and combination of new agents for the promotion of the physical interests of the state. And it is no disgrace to genius, nor does it become the less really a Divine power and inspiration, that it thus makes its electric fire tributary to the commoner uses of society, as well as to its delight and spiritual illumination.

But we do most heartily agree with the lecturer, that the tendencies of this age are setting swiftly and mightily toward outward manifestation and physical progress, at the expense of inward culture, and spiritual growth; that the Material and the Seen, absorb entirely too much of the active attention of the soul, and draw too much upon its noblest life; that the intellect is in danger of being cultivated, at the expense of the affections and sentiments of our nature; and that the gentle and chivalric spirit, the reverent love and the delightful confidence, uniting man to man, and man to woman, which do breathe out, like the spicy air of spring, in the earlier English poetry—are in danger of being lost, amid the furnace-heats of this country and age. For this reason we welcome joyfully these genial lectures. There is a silent influence emanating from them, which it is delightful to be within. In their serene thoughtfulness, their clear and intuitive discriminations, their pervading spirit of love, and their frequent gushes of natural poetry,—they come before the mind like a strain of gentle and lofty music, breathing from the retirement of a scholar's cloister. Their contrast with the general tone of the discourses, &c., to which we are accustomed but makes them the more welcome; and they hush the tides of feeling to a more tranquil flow, and make the heart keep tune to a sweeter melody. We account the opportunity of attending them among our chief privileges at present.

SECRETARY OF THE AMERICAN BOARD.

We learn that Rev. Dr. Magie, of Elizabethtown, N. J., has been appointed a District Secretary of the American Board of Foreign Missions for this District. His well-known wisdom, piety, and experience fit him to render good service in that important station. Ecclesiastically, he is connected with the Old School section of Presbyterians, but has always been warmly attached to the Board.

CORRESPONDENCE.

A professional gentleman in Western New York, in ordering this paper writes, March 3:

"I am pleased with the 'independent' stand you have taken. I am a Congregationalist, and have several reasons why I prefer that form of church discipline to others. First, there is *no sectarianism in the name*. This form of church government is held in common by various denominations of Christians, as Baptists, Free-Will Baptists, Unitarians, and others, who might with equal propriety call theirs *Congregational* churches, did they not prefer deriving their name from some religious peculiarity of their faith and practice.

"Secondly, I love its primitive simplicity of *equal rights*. All its vested powers are recognized as existing in the masses, not in any official body, supposed to be *above them*, claiming authority to make laws for them, or constituting a court of appeal to try delinquents. Every individual stands upon the equal platform—none above, none below—'all ye are brethren.' In this organization there is literally 'neither Jew nor Greek, bond nor free, male nor female; ALL ARE ONE in Christ Jesus.'

"Thirdly, this organization is eminently democratic, because it is eminently biblical. Everywhere the Bible is a great 'leveler.' God hath made 'all nations of one blood,' children of a common parent, members of one family, so that if 'one member suffers, all the members suffer with it.'

Our English correspondent writes, in a note accompanying his letter:—

"I have been embarrassed in preparing for you. I have written enough for three letters; and yet I am uncomfortable at the amount of omissions. For example, there is *Hungary*; her Protestant pastors imprisoned, her patriots struggling somewhere, never only through enemies. There is *Spain*, with civil war and murder in her provinces, and royal and noble thieves ruling at Madrid. There is *Denmark* and incipient war; *Naples* and a brave Chamber with knives at their throats, literally and figuratively. Then think of *Ninevah*, and the great discoveries of sculptures, &c. But this is enough to show that there is very great danger of the paper being made

THE EUROPEAN MERCURY,
AND
NEW YORK INDEPENDENT.

THE LOST DAUPHIN.

DISCOVERY OF LOUIS XVII IN WISCONSIN.—Rev. Mr. Porter, of Green Bay, in writing to the Rev. Mr. Post, makes the following remarks: "We have all been surprised at developments which go to prove that Rev. Mr. Williams, of this vicinity, is the son of Louis XVI, of France."

The above curious intimation we find in one of our exchange papers, credited to the *New Orleans Picayune*. A long editorial article appeared last month in the *Buffalo Commercial Advertiser*, but without mentioning the name of Mr. Williams, and has attracted considerable attention from the press. The subject is not wholly new to us. We have before us a private letter, written by Mr. Williams, dated "*Green Bay, March 17th*, 1848," which was three days before the news of the French revolution reached this country, in which the affair is mentioned, and many particulars given. A brief statement was soon after published in a Boston paper, corresponding entirely with the account in the Buffalo paper, but without mentioning the name, or in any way describing the person of Rev. Mr. Williams. As his name is now before the public in this connection, further reserve is uncalled-for.

Rev. Eleazer Williams has been widely known from his youth. He received the principal part of his education in New England, under the patronage of the descendants of his reputed ancestor, Rev. John Williams, the captive of Deerfield. The Buffalo paper errs in speaking of him as a Romish missionary. He has been a Protestant from his youth, and was ordained to the ministry by Bishop Hobart, of the Protestant Episcopal Church. He is a man incapable of lending himself to any scheme of deception in this business, even if the facts did not conclusively show, as they do, that he could have had no possible motive for becoming an impostor. It has been, and is, a very great annoyance, from which he would gladly be delivered. If there is any fraud in the case, he is no party to it, we are quite sure. If there is a plot, he is its victim, not its author; and we see that it originated before the revolution of February.

The story is, in brief, that an aged French gentleman, who died two or three years ago, (one account says, in Louisiana; another adds, or in Cuba,) on his death-bed disclosed the fact that he assisted in rescuing the Dauphin, only son of Louis XVI, from the Temple, where he was kept after the death of his father, mother, and aunt, in 1795; that he brought him to North America, and had him adopted among the Indians, where he was educated, passing as an Indian of mixed blood; and the dying man is said to have designated Mr. Williams as the person, "truly and really the son of Louis XVI, and the true and legitimate head of the family of Bourbons, who alone has a claim of right to be king of France in case of the restoration of royalty in that country."

This story has now attracted sufficient attention to demand investigation. Those who are acquainted with the history of those times, will recollect that after the young Dauphin was separated from his parents, he was placed in the custody of a base wretch, named Simon, who employed every means in his power to destroy both the morals and the intellect of the boy. Alison records that the child was put to the torture to extract from him an avowal of crimes connected with his mother, which he was too young to understand, and that, "after that cruel day, he almost always preserved silence, lest his words should prove fatal to some of his relations." When he was visited by the committee, he was found "sitting at a table, making castles of cards. They addressed to him words of kindness, but could not obtain any answer." Sir Walter Scott, in his Life of Napoleon Bonaparte, ch. 13, thus describes his fate:

"The Dauphin we have already described as a promising child of seven years old, an age at which no offense could have been given, and from which no danger could have been apprehended. Nevertheless, it was resolved to destroy the innocent child, and by means to which ordinary murders seem deeds of mercy. * * * Accordingly, by a continuance of the most severe treatment—by beating, cold, vigils, fasts, and ill usage of every kind, so frail a blossom was soon blighted. He died on the 8th June, 1795."

As far as we know, there is no properly authenticated proof of the fact of the Dauphin's death, and no record or trace of his burial. The historical difficulty in the way is the mental ruin which he underwent in prison, and the entire want of recollection by Mr. Williams of any such events during childhood as life in a palace, the change to a prison, the successive separations from his father, his mother, the Princess Elizabeth, the torture, or the abusive treatment of Simon. To meet this, the account in the *Buffalo Commercial Advertiser* has the following statement, on we know not what authority:

"The account he gives of himself, without the least suspicion of the present surmises respecting his origin, is, that previous to his tenth or twelfth year, his life is a perfect blank, without any consciousness on his part of having existed previous to that time. His first recollection is of playing with some Indian youth, who were amusing themselves with diving from the trunk of a tree that had fallen across a small river. He dived with the rest, and when he came to the surface appeared insensible. His playmates lifted him from the water, supposing him to be dead or dying. He soon revived, and from that his recollection of everything has been remarkably distinct."

It would not be philosophical, probably, to deny that this is possible; and if proved to be true, it would obviate this historical difficulty. But in case any public contingency should arise, to make it a matter of moment for the people of France to ascertain who is the rightful heir of Louis XVI, it will be necessary to adduce very full, clear, and satisfactory proof on this point, as well as of the story about the Frenchman. As a mere question of history, it is also a matter of interest that the evidence should be given to the public, and we presume at a reasonable time it will be so given. The proof must be very clear which shall win credit for so extraordinary a story. The *Buffalo Commercial* says of Mr. Williams's person—"His features are decidedly European, rather heavily moulded, and strongly characterized by the full protuberant Austrian lips." It is possible that these personal traits have suggested to some political adventurer, or contriver of romance, the invention of the whole story. If so, it is a cruel invasion of the peace and comfort of an estimable citizen, whose only desire was to spend the remnant of his days in peace, at his delightful home on the shores of Green Bay. It may help the further elucidation of this affair, to refer to Lamartine's description of the character and person of the Dauphin, as he was in the Temple before the death of his parents:

"After breakfast the king gave his son his first lessons in grammar, history, geography, Latin, &c. The boy, as precocious as the fruit of an injured tree, seemed to outstrip in intelligence and perception the suggestions of thought and delicacies of sentiment. His memory retained everything, and his sensitiveness enabled him to comprehend everything. The prison—the jailors—the degradations to which his father was subjected—his constant seclusion with beings whose anguish he witnessed—the necessity of keeping guard over every gesture, even his tears, in presence of the enemies who watched over him—had, as it were, instinctively initiated him into the situation of his parents and of himself.

"He avoided, with a tact beyond his years, any recurrence to the painful circumstances of their lives, or the happy days of their greatness, as if he had guessed that the memory of former felicity gives a bitterness to degradation.

"The features of the young prince recalled the somewhat effeminate look of Louis XV, his grandfather, and the Austrian hauteur of Maria Theresa. His blue eyes, aquiline nose, elevated nostrils, well-defined mouth, projecting lips, chestnut hair, divided on the top of his head and descending in thick curls on his shoulders, resembling his mother before her years of tears and torment. All the beauty of his race, by both descents, seemed to re-appear in this its latest offspring.

"At six the king resumed his lessons with his son, and this continued until supper time, when the queen herself undressed the Dauphin, who said, in a low tone, the following prayer, composed by the queen, and remembered and recorded by her daughter: 'Almighty God, who created and redeemed me, I love you! Preserve the days of my father and my family. Protect us against our enemies. Give my mother, my aunt, my sister, the strength they need to support their troubles!'"

PERSONALITY AND POWER OF THE DEVIL.

As a motive to "resist the devil," and "watch" against him, we copy from Carpenter's "Guide to the Study of the Bible," some of the most striking passages revealed to us of his character and power, in the hope that we may be on the alert often to say—"Get thee behind me, Satan."

Abaddon, Destroyer,	Rev. 9: 11.
Accuser of the brethren,	Rev. 12: 10.
Adversary,	1 Pe. 5: 8.
Angel of the bottomless pit,	Rev. 9: 11.
The Beast,	Rev. 19: 19.
Beelzebub,	Matt. 12: 24.
Deceiver,	Rev. 12: 9.
Great Dragon,	Rev. 12: 7.
Evil one,	John 17: 15.
God of this world,	2 Cor. 4: 4.
Liar and Murderer,	John 8: 4.
Prince of this world,	John 12: 31.
Prince of the power of the air,	Eph. 2: 2.
Satan,	1 Ch. 21: 1.
Old Serpent,	Job 1: 6.
Sinner,	Matt. 4: 10.
Tempter,	1 Thess. 3: 5.
Wicked one,	Matt. 13: 19.
He that hath the power of Death,	He. 2: 14.
The Spirit that now worketh in the children of disobedience,	Eph. 2: 2.
Earnestly labors after man's destruction,	Job 1: 17.
May be conquered if properly resisted,	2 Ti. 2: 26.
His suggestions may be carefully guarded against,	Matt. 13: 19.
Inspires evil thoughts and draws men into sin,	Ge. 3: 1.

FROM OUR ENGLISH CORRESPONDENT.

——, FEBRUARY 22, 1849.

THE PEACE MOVEMENT is going on successfully, amidst the ill-concealed dislike of clerics and professional Christians, and the anger and hostility of those who have their gain by the fighting craft. Within a few days Mr. Burritt, accompanied by the Secretary of the Peace Society, has visited Stockton on Tees, Sunderland, and Newcastle on Tyne, on his way to Edinburgh. There were 2,000 persons at the Edinburgh meeting, and a very handsome subscription was made toward the expenses of the campaign. At Newcastle, the Mayor, Captain Weatherley, a military officer, took the chair. Everywhere Mr. Burritt and his colleagues have been received with warm-hearted enthusiasm.

ELIZABETH FRY.—It may be appropriately noticed here, that at a meeting held on the 16th, the committee appointed to raise a memorial to ELIZABETH FRY resolved that the most fitting monument to the memory of that admirable woman, would be an asylum for discharged female criminals, to be called the "Elizabeth Fry Refuge;" to be situated within two miles of the Royal Exchange.

AN INSOLVENT DUKE'S LIBRARY.—The sale of the Stow Library, late the property of the Duke of Buckingham, ended on the 10th; having occupied 24 days. It has procured £10,355 7s. 6d. This is exclusive of the prints and manuscripts, which remain to be sold.

CONTINENT OF EUROPE.

ROMAN REPUBLIC!—PROVISIONAL GOVERNMENT IN TUSCANY.—The news from the continent of Europe is of the highest interest. The clash of arms is not heard; but the struggle of principles causes nations to reel to and fro.

ROMAN STATES.—The constituent Assembly met, with great pomp and circumstance, on the 5th. One hundred and forty members were present. In three days the temporal sovereignty of the Pope was declared to have passed away. The speech of M. Annellini, Minister of the Interior, on the opening of the Chamber, was of a high order of eloquence, as appears even under the disadvantage of a translation. The events to which it refers are of so world-wide an interest, that we transcribe a portion:

"Pius IX, an historic name, entered on a glorious path—that of nationality founded on the ruins of diplomacy. Succeeding to a pontiff who was detested, warned by passed events, educated in the world, and not in a cloister where bigotry and not religion is professed, Pius IX could not remain insensible to the exigencies of the times. The amnesty, a quasi-liberty of the press, the creation of a municipality, the consulta, and the constitution, all presaged that Pius IX would reconcile his temporal power to the requirements of mankind. But Pius IX was not sufficiently imbued with the importance of his mission. At every concession he desired to halt. The nation cried, 'Forward! forward!' Scruples alarmed him. He regarded as sacrilege the liberty of the laity, surrounded as he was by diplomatists and *réactionnaires*. He wished to retrace his steps, and waited only the opportunity. That opportunity he found in the war of independence. The allocution of the 29th was the first step of discord between the prince and the people. The struggle commenced between constitutional and ecclesiastical principles. A man without genius, he had not understood the constitution. Every ministry became impossible, by reason of the antagonism of the two principles. And yet, after his flight, the revolution proceeded but slowly, and was only fully proclaimed after the protests and orders of the Pope issued from the country of an enemy. The task of the Provisional Government was arduous, but it heeded not the menaces of conspiracy and intervention. It had with it the people. The ministry met all the difficulties and triumphed. You are the living evidence of its efforts. The nation will know how to preserve its conquered rights."

The attitude assumed by the Government and people will be best seen by another paragraph from the speech of the Minister:

"In case of peril, we have 30,000 men under arms. Such is our work as to the interior; as to the exterior, all our communications are broken off. We have the sympathy of the Tuscan people. The Sardinian government has treated to our satisfaction. To all menaces we reply by preparing for war. You sit amidst the sepulchres of two civilizations—the sepulchres of the Italy of the Cæsars and those of the Italy of the Popes. Build, then, on these sepulchres the new edifice, and inaugurate your immortal labors by two names, 'Italy and the People!'"

Space will not permit any notice of the protracted and eloquent debate which occupied the night of the 8th. The following Decree, brief but full of wondrous significance, will best tell the result:

"ART. 1. The Pope is declared divested, both in point of fact and in point of right, of all claim to temporal power.

"ART. 2. Full and adequate guarantees shall be provided for the Pontiff's independent exercise of his spiritual supremacy.

"ART. 3. The government of these states shall be of a strictly democratic nature, and the glorious name of Roman Republic is resumed.

"ART. 4. Our relations with the other states of Italy shall be based on reciprocity and good will, as befits our common nationality.

(Signed) "GALLETTI,
"President of the National Assembly.
"Decreed at Rome, Feb. 8, 1849."

The Decree was carried by 134 votes. A minority of 20 advocated an amendment to postpone the decision to the meeting of a great Italian Constituente.

The Republic was proclaimed on the 9th, and the following address issued:

"ROMANS!—A great act has been completed. The National Assembly of your legitimate representatives having assembled, the sovereignty of the people being recognized, the only form of government that could be proper for us was that which made our fathers great and glorious. This the Assembly has decreed, and the Roman Republic has been this day proclaimed from the Capitol. Every citizen, who is not an enemy to his country, must immediately and loyally adhere to this government, which, originating in the free and universal vote of the representatives of the nation, will follow the paths of order and justice. After so many ages, we again possess a country and liberty; let us prove ourselves worthy of the gift which God has sent us, and the Roman Republic will be eternal and happy.—The Ministers of the Republican Government, C. E. MUZZARELLI, C. ANNELLINI, F. GALLETTI, L. MARIANI, P. STERBINI, P. DE CAMPELLO."

The U. S. Consul at once recognized the Roman Republic.

TUSCANY.—Within a few hours of the events above described, Leopold "of Austria," Grand Duke of Tuscany, deserted his capitol and people, in terror, as he avows, of the Pope's excommunication. The Tuscan Chambers had sent deputies to the Italian Constituente at Rome, without limitation of powers. That is to say, they were at liberty to be more

scending from the tribune, our friend was astonished by a crowd of persons rushing towards him to seize him by the hand, in acknowledgment of their gratitude. "We have never heard such things!" exclaimed many of them with emotion.

I could tell you many more things of this sort, my dear friends, did I not fear that this letter is already so long that it will weary the patience of your readers. However, you must permit me to recur soon to this subject of the evangelization of Paris. For, first, it is of the greatest importance in the view of the Christian patriot, who knows that France cannot be free and happy except through the knowledge of the Gospel; and next, the interest, full of generous sympathy, which I have found for this cause in the United States, makes it my duty to report whatever is doing for the evangelization of their country, by that little handful of weak believers which the Lord hath cast in the midst of a great people, as "co-workers with Him."

Accept the assurance of my fraternal affection.

LOUIS B.

POSTSCRIPT TO MY LETTER OF YESTERDAY.

FEBRUARY 22.

THE POPE AGAIN!—Here now is something that goes beyond the limits even of pleasantry—Mr. *Coquerel*, a pastor of the Reformed Church in Paris, taking under his high protection the temporal sovereignty of the Holy Father! Yesterday, at the session of the National Assembly, in a discussion upon the Italian question (a discussion which has not come to any result,) Mr. Coquerel undertook the cause of the poor Pope, whose *paternal* government the Romans are no longer willing to bear.

"As a citizen, as a representative," said he, "I assert that, both in a moral and a political point of view, it would be a good thing for the French republic to re-establish the Pope at Rome. It is not the Pope alone that the Romans have expelled; it is also the pillar of Italian liberty; and it will be well for the ungrateful Romans——(Here the confusion and the interruptions were such that the voice of the speaker was drowned. They demanded of him whether he desired that Russia or some other power should re-establish Louis Philippe, who had been displaced by the republic of February by the same right, viz., the right of the people to govern themselves as they choose; but without replying to these various interrogations, he went on confounding the temporal power of the Pope with his spiritual power, which was not in question.) I desire also the downfall of the papacy; but it should not be accomplished by a political revolution. Besides, I will not do the republican principle the injustice of believing that every people are capable of being republicans. The Roman people, by their conduct, have proved themselves unfit to be republican."

Thus spoke Mr. Coquerel, and the liberal party in the Chamber, which is not always very polite, received his speech with loud bursts of laughter, accompanied with derisive plaudits, of which the *National* gives the following explanation: "The Chamber laughed at the ludicrous eccentricities of the bombastic speech of Pastor Athanase Coquerel, who aspires continually to be a genius, and attracts nothing but ridicule. Can any one, in fact, imagine anything more ridiculous than a Protestant pastor demanding that his temporal power should be restored to the Pope?"

In order rightly to understand the deposition of the Pope, decreed by the Roman Constituante, it is necessary to recall the declaration made not long since by Pius IX, in his celebrated reply to the Chamber of Deputies at Rome, upon the requirements of the Pontifical office: "The Supreme Pastor needs entire liberty, that his action may be paralyzed in nothing which relates to the interests of religion and of the *State*." Absolute power, then, is an indispensable condition of the temporal authority of the Pope, according to the Pope himself. Absolute power, inflexibly exercised in the heart of the Roman States, at the pleasure and for the benefit of the Pontifical theocracy, this is his offer, now and for the future, to a people who have learned, by the experience of ages, the oppressiveness and the disgrace of a yoke which they wish never again to wear. The Constituante had no alternative but this—to recall the Pope and reinstate in its integrity a power which, according to his own declarations, would allow of no constitutional limit, or to establish a new form of government. For myself, I could never call their conduct ungrateful. The minister of the interior Mr. Armallini, perfectly appreciated their position when he said, at the opening of the Constituante, "Pius IX regards the liberty of the laity as sacrilege. The struggle was between the two principles, constitutional and theocratic; the antagonism of these two principles has rendered government impracticable." . . . . "In the name of God," he continued, "I declare that our cause shall triumph. You sit amid the sepulchers of two civilizations—the sepulchers of the Emperors of Italy and the sepulchers of the Popes of Italy. Raise over these sepulchers the new edifice; and that your work may never yield to the ravages of death, inaugurate your immortal labors by two words—ITALY and THE PEOPLE!"

Although, let me say in conclusion, foreign powers may, by force of arms, reëstablish the *Pope* at Rome, they can never reëstablish the *Papacy*.

Yours, L. B.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, March 12, 1849.

THE LICENSE QUESTION.

The apprehensions that have been felt lest our authorities should return to the license policy are effectually, and it is hoped finally, removed. A request for a license was presented by one of our hotel-keepers, on Monday of last week, which was referred to the Committee on that subject. The report of this Committee was adverse to the request of the petitioner. The Mayor is said to have made a strong speech in support of the positions assumed in his inaugural address—but it was all in vain. To the proposal to license, the answer of the Board of Aldermen was a unanimous NO! And they were doubtless right in supposing this to be just the answer which a large majority of our citizens would themselves have given. Boston may be set down as having resolved to maintain her position against the God-defying and man-destroying traffic in intoxicating drinks. Not the least important aspect of this decision is that which relates to its influence abroad. Had Boston receded from the high ground she occupies, a retrograde movement in the entire Commonwealth would have been inevitable. In order that the greatest advantage may be reaped from this victory, it remains for the friends of the cause to be so far true to themselves—to the State—that the law shall not be violated with impunity.

RELIGIOUS INTEREST IN CHELSEA.

The Baptist, Methodist, and Orthodox Congregational churches in this village are now rejoicing in the evident reviving presence of the Lord. Christians are quickened in every good word and work, backsliders are seen returning from their wanderings in penitence, and a very considerable number, who were but recently in the bondage of sin, are reported as rejoicing in the liberty wherewith Christ makes his people free. The work is said to be most extensive and powerful among the Baptists. Its commencement was remarkable and interesting. There had been no indications of special seriousness, and it was not known to the Pastor or the Church that any such seriousness existed until, in one of their evening meetings, several young men rose in the congregation and expressed, some of them the deepest anxiety respecting their spiritual state, and others the humble, grateful joy of the renewed heart. Since that time the work has been progressing. God grant that it may be deep, wide, and continuous.

BROMFIELD-STREET DEDICATION.

The new Methodist church in Bromfield-st., erected by Dr. Higgins' congregation, was dedicated on Wednesday last, with appropriate services. The dedicatory prayer was offered by the pastor of the church, Rev. Dr. Olin, of Middleton, Ct., preached the sermon from the words, "For we are laborers together with God."—1 Cor. iv. 3. The subject of the discourse was *Christian Fellowship*—and most ably was it discussed. No fair abstract of it could be given within my limits, and therefore none will be attempted. The Doctor deprecated the theological wars of past years, and rejoiced in view of the more extensive and Christian union which he believed was yet to be realized. He used no notes, and so interested and instructed his hearers that they forgot to be wearied.

THE UNITARIAN MEETING.

The weekly Unitarian Conference was attended last evening in Mr. Huntington's Church, on Washington street. Prayer was offered by Rev. Mr. Lincoln of Fitchburg, after which Hon. James Savage, who again presided, remarked that all present who sympathized with them in the desire to promote an increased spirituality were invited to contribute of their abundance—either of mature wisdom or happy experience, to the object of the meeting. Rev. Mr. Lathrop had a single thought to present and it was this:—*the religious life has a beginning*, and one which is often distinctly marked. "God now commandeth all men everywhere to repent." The little word *now* in this sentence, he said, was of immense importance. We ought to repent *now*. We ought to resolve to be religious this very moment. The fact of our presence at such a meeting was proof of *some* interest in spiritual things—but had that religious life which involves the choice of spiritual good as our portion, and the exercise of a living faith, really had a beginning in us? He would exhort any who might have received, or should yet receive serious impressions in these meetings, to seize on the important moments in which such impressions come—for if they are not now improved, they may never return.

Rev. Mr. Lincoln said these meetings were exciting much attention, and the question was often asked—what will they amount to in the end? What good will be done? The deep feeling they served to excite was all very well in its place, but unless they were the means of bringing men to a certain *point* they would be in vain; and that point was the decision, which had been urged by the brother who had just taken his seat. We are too ready to cherish the feeling that the present interest we may feel in spiritual matters is sufficient evidence that the divine life has been begun in us. Have we it as our great central idea, that that life is to be cultivated, striven-for, and manifested in our conduct? Some fear being righteous over-much; but he thought there was no danger of being too much in earnest in respect to religion. Some think the man who is all-absorbed in religion is to be sympathized with as a fanatic; but these never point to the votary of this world, and say "that man is to be pitied—he gives himself so entirely to the pursuit of wealth, pleasure or honor," that he has no opportunity nor taste for anything else. Men *ought* to be absorbed in looking after the interests of their immortal nature. Why should not those who are yet living for this world alone seize upon the present moment to resolve henceforth to serve God? No more convenient season would ever come. DR. GANNETT said he feared there were many in the Christian Church, who did not feel that the prayer, "God be merciful to me a sinner," was just the right prayer for them. It would do well enough for the Jewish publican, but was hardly appropriate for men educated in the pale of the Christian Church. We were all sinners, but did not feel it because our religious standard was too low. We are not to inquire whether we are as good as the majority of men around us, but whether we are like *Christ*. The standard should be as high as Heaven, and as pure too. We should seek for communion with God, *constant* communion. As when the bird leaves her nest and soars into the upper air, she soon comes back again to her native hedge—so, when our affections rise to heaven and heavenly things, they soon find their way down again to earth. Interesting remarks were made by Deacon GREELE and other laymen. One of them in speaking of the importance of prayer, said that John Quincy Adams, about two years before his death, was unable to recollect a single instance in which he had ever retired to rest without first imploring the Divine protection: and that he always closed his evening supplication with the simple words taught him by his mother in early childhood, "Now I lay me down to sleep," &c. The meeting closed with the singing of the Doxology.

Rev. SILAS AIKEN late Pastor of the Park-street Church in this city has received and excepted a call from the Orthodox Congregational Church in Rutland, Vermont, and is to commence his labors with them about the first of April.

Rev. HENRY M. DEXTER of Manchester, N. H., has excepted the call extended to him by the Pine-street Church in this city.

Yours truly, WILSON.

RELIGIOUS INTELLIGENCE.

MISSIONARY ORDINATION.—At East Windsor, Feb. 28, Mr. Josiah Tyler was ordained a missionary to South Africa. The sermon was preached by Rev. Mr. Gale, of Ware Village, Mass., a brother-in-law of the candidate; the charge was given by his father, Rev. Dr. Tyler, of the Theological Seminary; and the right hand of fellowship by Rev. J. E. Tyler, of Windham, his brother. A correspondent of the *Christian Mirror* says:

"The father parting with a son, and the brother with a brother, was a scene full of tenderness, and yet of grandeur. As the venerable father uttered the solemn Charge to his youthful son, his deep emotion could not be suppressed. With a choked utterance he said, 'Go, my son, Go! though we meet no more on earth, 'tis enough if we meet in Heaven. Many were the tears of sympathy and love which flowed from the eyes of those who witnessed this interesting and affecting scene."

Another writer adds—

"And when the brother, with the full heart of both a brother and minister, in the name of the family circle and of the Church of Christ, and with a hearty 'God speed' gave up the young missionary to go 'far hence' unto the Gentile of Africa, for 'the love of Christ,' the scene was a little too much for the feelings of the audience, although the speaker succeeded in commanding his own."

The following hymn, composed by one of the family circle, was sung previous to the ordaining prayer:

The Savior speaks, my gospel preach;
With holy zeal all nations teach
The way to bliss:
On every shore, go rear the cross,
Counting all earthly good but loss,
Compared with this.

We hear—a youthful band respond;
Our country dear, and kindred fond,
For thee we leave:
On promised grace our hearts shall rest:
With waiting feet thy high behest
Will we receive.

A voice is heard on Caffra's coast,
From many a pagan wanderer lost
In sin's dark night:
It is the Macedonian cry—
Come o'er and bring us, o'er we die,
The gospel light.

Brother beloved—that call obey;
And labor till life's latest day,
In faith and love:
And when the glorious morn shall rise,
To call the ransomed to the skies,
Rest thou above.

THE JEWS.—The *Jewish Chronicle* for March, states that the American Society for meliorating the conditions of the Jews are making arrangements for supplying Charleston, Cincinnati, and some other places, with missionaries to the Jews.

At Rome.—On the 1st of December, the Jews were released, by an order of the Pope, from all civil disabilities in the Roman States, especially the edict which compelled them to live only in the narrow and dirty lanes known as the Jews' quarter, to which their residence has been confined ever since the destruction of Jerusalem, A.D. 79.

Leipsic.—The University of Leipsic has been opened to the Jews, and no difference of religious belief is to be a disqualification for a professorship.

The only divisions of Germany in which the entire equalization of the Jews has not been carried, are Baden, Wirtemberg, Bavaria, Saxony, Hanover, Mecklenburg, and the Saxon Duchies.

The Jewish Disabilities Bill has again been introduced in the House of Commons, by Lord John Russell, and it is expected that it will now pass the House of Lords also.

SOUTH AFRICA.—A letter has been received from the missionaries at South Africa, dated September 14, 1848, in which they speak in terms of encouragement of their success and their prospects. They say:—

"Everything which we have had occasion to report heretofore, in favor of the natives, may yet be said of them; and, indeed, looking only at the people themselves, we feel that we are entering into our harvest, and actually gathering in our sheaves. And we are happy to say that our influence is spreading farther and farther; and those who have known but little of us, except by report, have both sent and come in person, to request the location of a missionary among them."

The *Baptist Missionary Magazine* for March contains the following particulars:—

CHINA.—Messrs. Dean, Goddard, Lord, and Macgowan write from Ningpo under date of Nov. 3, that they had just met at that place for fraternal confidence and Christian communion. They had experienced in each other's society and counsels a pleasure, and derived from it a profit, which could be fully learned only by a residence in a heathen land. They had met, and consulted, and prayed, and wept together; and were then about to part, refreshed by the interview, and bearing on their hearts a still more lively interest in each other's happiness and success in the service of their common Lord. Brother Dean was about to return to Hongkong, and Brother Goddard to Shanghai, both with health improved by a short residence in those northern regions. Brother Goddard would remove his family to Ningpo in the spring, should no counter-indication of Providence appear before that time.

MAULMEIN.—Mr. Howard, under date of Nov. 24, says that the Lord had blessed them lately with some additions to the English Church in that place. On the 8th of Oct. one, and on the 22d eight young persons were baptized. Three had been baptized in connection with the Burmese Church. It was hoped that these two churches would soon receive other accessions, as the Holy Spirit was evidently working among them. In another letter of the same date, Mr. H. announces the intended return of Mr. Haswell and family to this country by the earliest opportunity, in accordance with the recommendation of the Maulmein Mission, and with the approval of the Executive Committee. Both Mr. and Mrs. Haswell have been for a considerable time suffering from ill health, rendering their return to America imperative, while, also, the labors of Mr. H. had become greatly impeded by the partial, but we trust temporary, loss of sight.

FREE CHURCHES IN FRANCE.—Another pastor has withdrawn from the Reformed National Church in France and resolved to be free. Rev. A. Boissier, pastor at Mazères, has published a declaration of withdrawment from the Synod, on the ground that he has no other way left but this, to protest against the doings of a body which, he says, "has sacrificed all the truth to a desire of preserving the semblance of a deceitful peace and anti-christian union."

SPAIN.—In Barcelona, as we learn from the *Christian Union*, there has lately occurred a little circumstance illustrative of the increasing liberality that is beginning to show itself in Spain. The Protestants residing there have received from the public authorities leave to take a spacious and beautiful piece of ground for a burial service, and this was opened with appropriate religious services, conducted by a pastor from the south of France. It is hoped that this step may soon lead to the further concession of full freedom of religious worship.

THE CHRISTIAN UNION.—This valuable Monthly Magazine, under the editorial management of Dr. Baird, increases in interest and usefulness. As a vehicle of intelligence concerning the moral and religious condition of continental Europe, peculiarly authentic and competent, it ought to be so largely patronized and read, as to bring benevolent christian hearts among us fully in contact with these countries, and then we shall be prepared to do our duty in the occupation of those wide fields which Providence is opening to us, white unto the harvest.

WEEKLY COMMUNION.—A new Baptist chapel has been opened in Bloomsbury Square, London, and Rev William Brock, of Norwich, a distinguished and zealous minister, has been called to it. Mr. B. announces his intention to observe the Lord's Supper weekly. The *British Banner* says of it,

"We hope the experiment upon the principle and piety of those who shall adhere to him will be successful; for, undoubtedly, beyond all controversy, such was the Apostolic plan, such the practice of the Church for several centuries, and such, when truth and love have recovered their wonted power, will be the practice yet again of the Churches of Christ throughout all lands."

AMERICAN BETHEL SOCIETY.—This active and useful soc iety, of which Rev. Timothy Stillman is the Secretary, has its field of labor along our inland waters, employing colporteurs, traveling missionaries, and stated chaplains, to preach, hold religious conversation, distribute tracts, books, &c., and to stand by our seamen when they need a friend. Of these, 12 are employed on the Erie canal and its tributaries; three on the Delaware and Hudson; one on the Morris canal; one on the Delaware and Raritan; nine on the canals of Ohio—North-eastern, Indiana, and North-western Pennsylvania; and one on the Illinois and Chicago. For several years the Society have felt that Albany Basin is a large field for one laborer, and furnishes more labor than one can perform. The missionary, Mr. Tully, reports his labors among the emigrants and the boatmen. Of the latter he says:

"When I visited their boats, I was welcomed in the most friendly manner. During the last three months I have visited over 1500 boats and vessels of various kinds, and only one of all that number was I compelled to leave, without having religious conversation with the hands, or leaving a tract on board. The captain was a profane and hardened infidel, with a crew of the same stamp. It was Sabbath morning when I visited his boat, and on the evening of the same day I held a meeting on the boat next to his, and while I addressed the company from Gal. 6: 7, 'Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap,' he was lying within a few feet of me, on the deck of his boat, very attentive."

CHURCH ORGANIZED.—An Ecclesiastical Council, representing various Churches in Rhode Island, convened at Greenville, Warwick, R. I., on Wednesday, Feb. 7, and proceeded to organize an evangelical Church in said place, to be called "The First Congregational Church of Warwick, R. I." The exercises were as follows: Sermon by Rev. J. P. Cleaveland, D.D., Prov.; public acceptance by the Church of the Articles and Covenant; consecrating prayer by Rev. Wm. J. Breed, Prov.; right hand of recognition by Rev. R. Aikman, Coventry; charge to the Church by Rev. T. T. Waterman, Prov.; benediction by Rev. Geo. Uhler, of Greenville.

This infant church is under the ministerial care of Rev. Geo. Uhler, late of Union Theological Seminary, N. Y.

MINISTERIAL TEMPERANCE CONVENTION.—The Convention of Ministers at Philadelphia, to which we alluded in our last, was attended by about forty of various denominations; many others who had promised attendance were unavoidably absent. Rev. Dr. Kennedy of the Methodist Episcopal Church presided. The season allotted for the sitting was occupied in miscellaneous conversation on the waning state of the Temperance enterprise in the city, its various causes, and the duties devolving upon the ministers and churches at the present juncture. A Committee, at the head of which was placed the Rev. Dr. Durbin, was appointed to prepare resolutions, and some plan of action, to be reported at an adjourned meeting on Friday the 23rd. The spirit and temper of the Convention were promising of much good.

DEACON BEERS.—What a multitude of our readers know Deacon Beers. The sermon preached at his funeral, by Rev. S. W. S. Dutton, has been printed in a handsome pamphlet. Deacon Beers was born in Stratford, and his father removed to New Haven in 1756, because he could find none to sympathize in his religion. At New Haven was a small church of friends of the "Great Awakening;" but the mass of the people were so opposed, that Mr. Beers could find no one to carry his goods from the vessel to the house, and had to go out of town and hire a farmer to do it. Deacon Beers went to Cambridge with General Putnam, and was a member of the only uniformed company there. He was an officer of the guard over Major Andre, and received from him a curious sketch drawn with a pen, the night before the execution. It was the subject of a controversy with Judge Tomlinson, in which it is probable they were both right.

"Having been the steward of Yale, and credited students who never paid him their bills, he became involved in debt, and made an assignment of all his property. After everything was sold, about $3000 still remained uncancelled. From a small pension and the avails of a garden which he cultivated, he made a small yearly dividend to his creditors, when it was ascertained that he had a right to a pension as pay-master. This was finally secured, but, instead of appropriating it to his own use, he hunted up his old creditors or their heirs, and paid them to the uttermost farthing, though it took his last dollar."

REVIVALS.

KALAMAZOO AND GALESBURG, MICHIGAN.—A correspondent of *The Independent* writes Feb. 28:—"There was no more interest in religion at these places three months ago than at other places in the west, and all here know that a most *lamentable dearth* has been wide spread over the land. The question of church order had caused jealousy and division at Kalamazoo. Brother Avery preached the plain truths of the Gospel in simplicity, as a thermometer of their moral and religious character. They confessed their sins, repaired wrongs, took the stumbling blocks out of the way, and consecrated themselves wholly to God. The promise to open the windows of heaven on condition of their bringing all the tithes into the store house, was appealed to, and God proved himself a covenant-keeping God. More than two hundred converts were numbered.

"Brother Avery has been at Galesburg three weeks, and over one hundred converts are drinking of the river of life. The work is spreading from these places into the surrounding country. Brothers Hoyt, Payson, Bushnell, Bradley, Russell, Bird, Dunham, and myself, ministers of four different denominations, have sympathized deeply with this work."

In *West Cambridge, Mass.*,—there is a good degree of religious interest, awakening the hope that the Lord is about to gather souls into his kingdom.

In *Burke, Citedonia Co., Vermont*, there has been, for a number of weeks past, an unusual attention to the subject of religion; and some twelve or fifteen profess to have passed from death unto life.

In *Oriskany, Oneida Co., N. Y.*, there is much thoughtfulness and increasing inquiry in regard to the momentous interests of the life everlasting.

A letter from *Utica, N. Y.*, under date of March 8, says, there are revivals in increasing numbers and interest in all this vicinity.

A minister writing from *Brooklyn, Cuyahoga Co. Ohio*, March 1, says, there is at present an interesting revival of religion in the South Church in this place, in which we have witnessed numbers of conversions, for which we are grateful to the Lord.

A deep religious interest now pervades the community in *Romney, Tippecanoe Co., Indiana*. The little Church there has doubled its numbers within the last six months.

Rev. Levi Spencer, *Peoria, Illinois*, under date of Feb. 21, says, we have been enjoying a precious season of revivals here for the last few weeks. The members of the Church have been greatly blessed—some of them feeling that they had scarcely known what spiritual life was before; and a number of souls have been born into the kingdom.

A letter from *Coldwater, Michigan*, dated Feb. 27, says—"We are enjoying what this place has experienced no signs of for six years, a precious revival of religion. The Church which has been in a wretched situation, is beginning to come back to God and duty. Last night we had joyful news from the lips of many Demases who had long forsaken us. It was a season of melting and mingling which we shall not soon forget. Some twelve or fourteen from the ranks of the impenitent are rejoicing in the love of Christ; and as many more visit our anxious meetings."

Rev. Daniel Emerson, at *Brownstown, Michigan*, writes to the Home Missionary Society, Feb. 27, as follows—"We call upon you to rejoice with us. Our mourning is turned into singing. The time has now arrived, when he that reapeth receiveth wages, Christians, with deep feeling, deplore their unfaithfulness and ask forgiveness of the fellow-christians. Some are so engaged that they rise nights to pray. Balls that had been appointed refuse to go off; and instead thereof, the leaders of them are seen at meetings of inquiry, and the attention to religion is general. I cannot describe my feelings, nor my yearnings of heart."

INDUSTRY, ME.—A letter in the *Christian Mirror* says:

"About 30 have indulged hope for the first time, in the pardoning mercy of God; many backsliders have been reclaimed, and Christians in general there, have been greatly quickened and roused. In New Vineyard also, there has been an interesting work of grace, in which some young persons have happily shared.

NORWICH.—The pastor of the North Church in Norwich writes us that there are anxious inquirers and hopeful conversions among his people—the interest extending and increasing. He states interesting particulars, which, however, he prefers not to have published at present.—*Vermont Chronicle*.

JOHNSBURY.—A letter to the *Vermont Chronicle* says:—

"During the last autumn, and the early part of winter, there was an unusual degree of religious interest in Rev. J. P. Stone's Society at St. Johnsbury Centre, *especially among the youth*. The pastor is permitted to hope that during that little reviving, some 18 or 20 young persons passed from death unto life. Fourteen of these were received into the church on the first Sabbath in March, and others, it is hoped, will unite at some future time. All the hopeful converts were members of the Sabbath school, and none of them are yet 19 years of age. Of the 14 who have united with the church, all but two had formerly been dedicated to God in baptism by their parents."

LEBANON.—We learn that an interesting revival is in progress in this town, under the labors of Mr. Chas. A. Downs, a graduate of Union Theological Seminary, New York. About fifteen indulge the hope of having passed from death unto life, and more than that number attend meetings of religious inquiry.—*Cong. Journal*.

BURLINGTON, IOWA.—The *Hawkeye*, Feb. 15, says there is quite a waking up in the Methodist and Congregational Societies, and a very delightful state of harmony and cooperation among all the ministers, and churches of the city, Baptist, Methodist, Congregational, and Cumberland Presbyterians. Preaching twice every day by the Methodists, and every evening by the Congregationalists, and the whole community urgently invited to avail themselves of the privileges now afforded.

"It should be the prayer of every pious heart, irrespective of sect, that men might everywhere cease striving with their Maker, and be led to honor him and realize the importance of making a rational use of their powers, by securing in the only way God has pointed out, the safety of their souls, whose value cannot be computed. While these special efforts are being made for the good of the people, Christians should be careful how they give utterance to any thought that may check the gracious influences of the work among us."

MILWAUKIE, WIS.—The *Free Democrat*, Feb. 21, says—

"The religious interest in this city increases. Preaching every evening at the Free Congregational church, and frequent meetings at the other churches. There have been many conversions among the Germans, not only in this city, but in some of the neighboring towns."

CHICAGO, ILL.—*The Herald of the Prairies*, Feb. 21, reports the gracious influences of the Holy Spirit upon the 3d Presbyterian Church of that city, by which many of the members have been refreshed, and some souls, it is hoped, have passed from death unto life.

PHELPS, N. Y.—Rev. Mr. Temple writes to the *New England Puritan*, Feb. 9, that the church has enjoyed a season of spiritual refreshing.

"On the first Sabbath of January 19 were added to our church, 14 by profession, and 6 by letter. Others among us hope in Christ of late, and will probably unite with the church at our next communion. This season of awakening concern about the soul has impressed on me the necessity of speaking much. For some time we had almost daily meetings. Neighboring clerical brethren have aided me in the work of preaching, &c. The Methodist and Baptist churches number many hopeful conversions. There is an extensive and powerful revival in Newark, the next town to us on the north-west. Their pastor, Mr. Shumway, aided me by preaching excellent sermons to our people. He watered us and is now watered himself. We are glad to see and are hoping in the Savior there, within the last four weeks. Fifteen of these are members of the Academy there. We trust this is the Lord's work."

FITCHVILLE, OHIO.—A letter in the *Oberlin Evangelist* says:

"The Lord visited Fitchville in great mercy about four years since, under the labors of Professor Cochran, in conjunction with their pastor. He has again come in mercy; the standard of piety has been elevated; souls have been converted; the work is now progressing in the surrounding neighborhoods."

That the *O. Evangelist* adds:

"We also hear of revivals in Mt. Vernon, Huron co., and Hartford, Licking co., Ohio. In Pittsfield, O., a word of the Lord has been with power, and a searching energy has been upon the people of God, humbling and quickening them for his work."

BAPTIST CHURCHES IN OHIO.—The *Western Christian Journal*, published at Columbus, March 2, reports quite a number of interesting revivals among the Baptist Churches in Ohio.

Coshocton Co.—After falling into a very cold and lukewarm state, the Church at Tornika have enjoyed a refreshing season, and 21 have been added. About 30 were added to the Church at Jefferson. Also about 40 to the Methodist Society in the same neighborhood. The writer, T. Sheppard, adds—

"There can be scarcely any doubt but the united efforts of brethren of different denominations was the most efficient cause of this glorious work in the salvation of souls."

Adamsville—During a meeting of three weeks' continuance, the labors of Rev. E. Ely, of Lancaster, were blessed, and 20 were added to the church.

"The subjects of this revival are all, except two young, in the morning of life—among those baptized on the third Sabbath, which was a very cold stormy day, there were two *twin sisters* in the 18th or 19th year of their age—also the youngest daughter of the pastor, probably 15 or 16 years old."

Troy.—A meeting of two weeks' continuance was held by the Church, with the assistance of Rev. David Bernard, through which the church has been quickened, three excluded members have been restored, nine have been baptized, and others are still inquiring after salvation. To God be all the glory.

Al Connelsville, Feb. 22.—A meeting has been in progress about three weeks and the interest still continues to increase; several have professed a hope in Christ, and many are deeply concerned, about the soul's salvation.—Brother Mears, of Dresden, is assisting Brother Chambers.

LITERARY INTELLIGENCE.

Among the new publications received from the booksellers, we mention the following.

THE AMERICAN FARM-BOOK.—A compend of American Agriculture, including practical treatises on Soils, Manures, Draining, Irrigation, Grapes, Grains, Roots, Fruits, &c. By R. L. Allen. Published in New York, by C. M. Saxton.

THE AMERICAN FRUIT BOOK.—Directions for raising, propagating, and managing Fruit Trees and Shrubs, with a description of the best varieties of Fruit. By S. W. Cole. Published at Boston, by John P. Jewett, and sold by C. M. Saxton, N. Y.

STAR OF BETHLEHEM.—The Life of the Savior. Published by the Massachusetts Sabbath School Society. Sold by M. W. Dodd.

GOD'S REGARD FOR THE WIDOW AND FATHERLESS.—Published by the same.

THE MAN THAT KILLED HIS NEIGHBORS.—By Rev. John Angell James. Same Publishers.

FRANKLIN ILLUSTRATED.—The Autobiography of Franklin, splendidly embellished, from designs by Chapman. Published by Harper and Brothers.

THE DOCTRINE OF THE TRINITY as it stands connected with the Whole Gospel Scheme. A dedication sermon, by Rev. J. N. Tarbox, pastor of the Hollis Evangelical Church, Framingham. Published by John P. Jewett & Co., Boston.

THE NATIONAL PREACHER.—Vol. XXIII, No. 2, February, 1849, contains two sermons by Rev. J. S. SPENCER, D.D. of Brooklyn. J. M. Sherwood, publisher, 120 Nassau street, N. Y.

DETROIT TRACT SOCIETY.—Third Annual Report, by HORACE HALLOCK, General Superintendent.

CHANNING'S WORKS.—A meeting has been held by Unitarians in Boston to raise means for extending the circulation of the cheap edition of Channing's w.rk, particularly at the West. The correspondent of the *Inquirer* thinks it a circumstance "in favor of the proposed project, that it will require no large expenditure of money."

GEORGE P. PUTNAM, 155 Broadway, is publishing, in 12mo. series, Washington Irving's works, and Mrs. Tuthill's works. He has just issued—

THE CALIFORNIA AND OREGON TRAIL.—Sketches of Prairie and Rocky Mountain Life. By Francis Parkman, Jr. He has in press.—

BORROW'S Autobiography;
LAYARD'S Researches in Ninevah;
TURNBULL'S Genius of Italy;
ROMER'S Adventures in Africa.

M. W. Dodd has a neat edition of the "Pearl of Days."

'THOUGHTS ON SLAVERY,' REBUTTED BY OTHER THOUGHTS.—A searching review of a pamphlet in defence of Slavery, printed two years ago at Lowell. 44 pp. Published by Milton Bonney, Lowell. Report ascribes the *rebutter* to the pen of a distinguished lecturer. It is filled with valuable learning, cogent logic, and keen satire.

The *North British Review*, Scott's Reprint, for February, is a very rich number. The crowning article is the review of Macaulay. We learn that extra copies of this number can be had—price $1.

HORN'S RAILROAD GAZETTEER.—Published weekly (and oftener in the traveling season,) at 126 Nassau street. Price, $2 a year. With diagrams of the several railroads, in the style of the plan of the New York and New Haven Railroad, given, a few weeks since, in *The Independent*. A great convenience.

CONGRESS.

The Senate of the United States is still in extra session for the purpose of acting upon Presidential nominations.

Wednesday, March 7.—The whole Cabinet was confirmed. On objection by Mr. Foote, a long and somewhat bitter debate occurred on Mr. Collamer's case, on account of his vote on Gott's resolution; but no opposition appeared on the final vote, nor was a division demanded. General Shields' case was referred to a select committee of five. The opinion prevails that he will not be admitted to his seat.

Mr. Foote made a personal explanation regarding the late disgraceful encounter with Senator Cameron, of Pa., in the Senate Chamber, on Saturday last. Admitting that slight blows had been exchanged, he regretted the violation of the dignity of the Senate.

Thursday, March 8.—The Vice President was authorized to fill vacancies in the Board of Regents for the Smithsonian Institute.

The Senate also adopted a resolution authorizing the Committee on Gen. Shields' eligibility to send for persons and papers.

Friday, March 9.—The President sent in no nominations nor communications of any sort. There was nothing but formal business before that body.

Monday, March 12.—The Senate met at 12 o'clock, and remained in open session about half an hour.

Mr. Webster offered the following resolution, which was agreed to, viz.—That the President be requested, if not in his judgment incompatible with the public interest, to transmit to the Senate any instructions which may have been given to the Minister of the U. S. in London, offering a further extension of reciprocity and equality, in the laws of navigation; and especially such instructions, if any, as contemplate the opening of the coasting trade of the U. S. to the ships and vessels of other nations.

Tuesday, March 13.—The Committee on General Shield's case reported a resolution declaring his election void, on the ground of his not being a citizen of the United States the required time for a U. S. Senator. General Shields addressed the Senate, stating that it was his intention to submit, and to look to Illinois to reinstate him. He referred to the difficulty with Senator Breese, and denied, before the Senate and before God, that in his letter he had denied assassination.

Mr. Foote, of Mississippi, moved to postpone the resolution to the first Monday in December. Mr. Webster moved to postpone the resolution till to-morrow. Carried.

A Message was received from the President with nominations—among them were Evans of Maine, Paine of North Carolina, Smith of Indiana, on Mexican Claims.

LEGISLATURE OF NEW YORK.

Saturday, March 11.—A resolution providing that no collector on the Canals shall issue clearances on the 30th day of the week, and that no collector, inspector, or lock-tender, shall be required to perform official duty on that day, came up. Mr. Clarke, the mover, said it was intended to conform the practice to that now prevailing in Albany and Buffalo, where on Sunday no clearances were issued. It was against a statute of the State for any person to work on Sunday, and the State should not compel its officers to violate the laws of the land. Several Senators expressed their opinion favorably to prohibiting the issue of clearances, but averse to allowing lock-tenders to suspend their work on that day. The question was not decided.

Many bills were passed. Among them the bill amending the general banking law, which *allows U. S. six per cent. stock to become the basis of circulation. It was passed by* 22 *Ayes and* 1 *Nay*, Mr. Floyd, of Saf folk.

FOREIGN NEWS.

FOURTEEN DAYS LATER.

The Mail Steamer *America* arrived at Halifax on Thursday morning, from Liverpool Feb. 24. Her news was sent by express to St. Johns, N. B., in thirteen and a half hours, although detained two hours in the Bay of Fundy by immense fields of ice. Thence by telegraph to Boston and New York in season for the morning papers of Friday in both those cities. The *America* arrived at Boston on Friday at about 2 o'clock, P. M., and her mails reached this city on Saturday morning in due course.

Mr. Labouchere has again brought forward the government proposition for the modification of the Navigation Laws, and Mr. Bancroft states that to whatever extent in liberality the British Parliament may go, he is ready to sign a Convention to-morrow, based upon complete reciprocity, opening the entire coasting trade of the two countries to vessels of both. By the proposed law an American vessel can come to Liverpool from the United States laden with cotton and tobacco, discharge her cargo in the Mersey, take in Manchester goods, or coals, or passengers, and carry them to Glasgow or London, in transit, and clear for her final port of discharge.

The cholera returns have now swelled to 12,495, of which 5,546 have died, 3,788 have recovered, and 3,164 continue under treatment, on which the result is not stated.

The trade is very brisk in colonial and foreign produce, and in most staple articles. Prices of breadstuffs have given way, under the pressure of large foreign supplies, and provisions from the same cause are also again rather lower. American and Canadian white wheat 7s 2d. to 7s. 4d.; red do. 6s. 6d. to 6s. 8d.; flour, Western Canal and Richmond 26s. to 26s. 6d.; Philadelphia and Baltimore 26s. 6d. to 29s.; New Orleans and Ohio 26s. to 27s.; Canadian 25s. 6d.; do. sour 25s. to 26s.

Cotton was very lively, and on the 14th a tremendous excitement existed, and sales to the unusual extent of fully 50,000 bales were effected, of which the amount of business done in speculation reached about 15,000 bales, and prices advanced ¼d. per lb. In four weeks 270,000 bales changed hands. After that there was a lull, and prices receded ¼d.

In pork and bacon a fair business is doing. Both cheese and lard are receding in value, and butter has fallen 1s. to 2s. per cwt.

With regard to iron the demand continues large, and prices improve.

The reports from California continue to excite the most intense interest. The French Government has despatched an engineer to California, with the object of surveying the new discoveries.

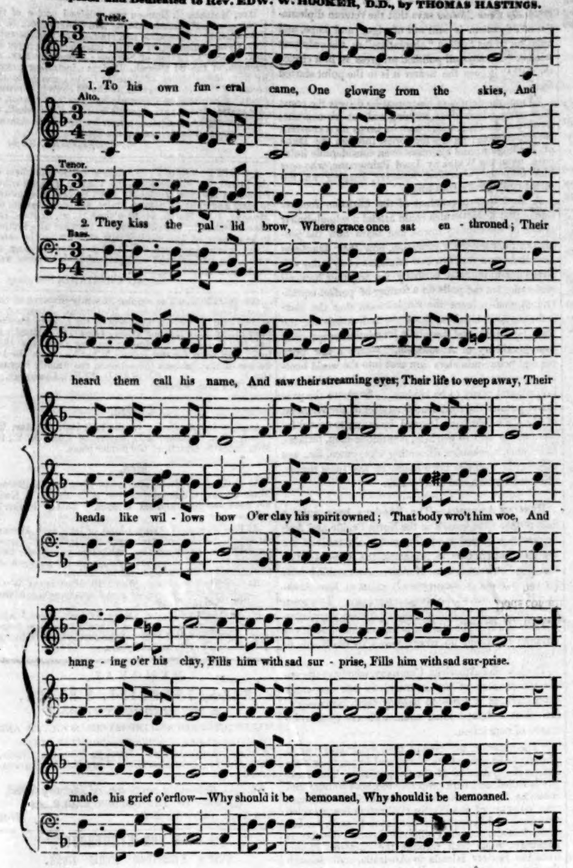
The state of the manufacturing districts is satisfactory. Employment is plentiful, and activity prevails throughout. There continues a good demand for American securities in London. The reported payment of the Pennsylvania interest, one half in relief notes, was received with considerable disfavor. United States 6 per cents continue in demand on the Continent, and orders for the stock have been executed at 106¾.

The suspension of the *habeas corpus*, and the grant of £50,000 for Ireland, have passed. The country is more and more miserable, prisons and work-houses full; the clearance of the peasantry going on; stores of provisions plundered; Catholic chapels are being closed, and the destitution of the Roman Catholic clergy is very great; indeed, apathy and misery seem universal in that unhappy country, the condition of which is without parallel in the history of the world.

Mr. Duffy's trial has at length proceeded. After the senior judge, Bell, had charged the jury, they retired to their room, but could not agree, when he discharged on the following morning. Mr. Duffy is sent back to prison until the 7th of April, when he will again be tried.

Parliament.—On

A SAINT AT HIS OWN FUNERAL.

Composed and Dedicated to Rev. EDW. W. HOOKER, D.D., by THOMAS HASTINGS.

III.

He would have hushed thy sighs,
And dried up every tear;
But heaven the wish denies—
They bear away the bier;
The melancholy band
Beside the grave now stand,
Lamenting one so dear.

IV.

O! how his spirit burned,
To see them mourn the dross
So gladly he had spurned,
Eternal gain that loss.
That clay his soul had stained,
Sin e'er in it had reigned,
Had he not found the Cross.

V

He speeds his way above,
And they return to weep;
He shouts Redeeming Love;
They mourn in silence deep.
O! could they hear him praise
Amid heaven's circling blaze,
Their hearts with joy would leap.

VI.

But so it is below,
Where faith with feeble sight,
Discerns with storms of woe,
Immortal glories bright:
So dim the scenes appear,
We still would linger here,
Avoiding heaven's delight.

Editors' Table.

COMFORT IN AFFLICTION: a Series of Meditations, by James Buchanan, D.D., Free Church, Edinburgh. New York: R. Carter & Brothers, 285 Broadway. 1849.

The sources of consolation which the Scriptures offer to those who are afflicted, are clearly brought to view in this little volume; and there is much energy of thought, much clearness, and occasionally much power and majesty of expression, employed in their development. The book, however, is too *theological* in its structure and style to be rightly entitled, or to answer the end which its author proposes. It is a gentler ministry than that of theological systems, that must bind up the bruised and bleeding heart. It is the love of Christ joyfully unfolded, rather than the doctrine of Christ scientifically analysed—it is the glory of Heaven sung as John sung it, rather than the elements of Heaven precisely stated and logically arranged—which is as myrrh and spikenard to the fainting spirit. And treatises like this of Dr. Buchanan, to our own feelings, are too oaken and iron-bound to give the weary and sensitive mind the needed repose. Some song that expresses the feeling of the heart, and so relieves it; some book that comes full of sweet sympathies; some utterance of a soul into which the Gospel of Christ has passed, as a life and joy and spiritual force, and within which it has shed light on the darkness, and beauty on the cloud, and music on the dissonance; some vision of God in His holy Providence, or of Heaven in its peaceful rest, which rises as a glorious Presence before the mind of a sufferer, and shapes itself into expression;—this it is which truly refreshes and cheers the sorrowing mind.

The book before us, however, although in our judgment not truly adapted to its end—and although tinged, we must add, with some theories to which we cannot at all assent—as a compact development of religious truth has high merit. We should value it as an instructive and able treatise. And there may be those to whom it would prove "a strong staff and a beautiful rod," in the time of their trial.

GERMANY, ENGLAND, AND SCOTLAND; or Recollections of a Swiss Minister. By J. H. Merle D'Aubigné, D.D. New York: Robert Carter & Brothers, 285 Broadway. 1849.

This volume was so widely noticed, and so extensively read in christian families, at its first appearance, that we need hardly now do more than chronicle the fact of its republication. It is by no means the best work of its distinguished author, and yet it is full of his peculiar traits. Indeed, one of its chief attractions to us is the ease and naturalness with which the spirit of the man shines through the work. It has many acute and discriminating remarks, too, especially upon the Scottish character, and history, and theology. And every now and then, we meet with one of those sudden turns of thought, or rather those *eminences* and high points of thought, which are characteristic of D'Aubigné, and from which, as we momently stand upon them, a widely extended reach of truth opens before us. The whole spirit of the book is fresh, showing simplicity of faith, and singleness of disposition, truthfully mingled in with clearness of view, and force of thought. And some of its descriptions—like that of the disruption of the Presbyterian establishment in Scotland, and the creation of the Free Church—are true historical pictures.

THE RELIGIOUS LIFE OF FRANCIS MARKOE, Esq. By Thomas H. Skinner. Published by request of the Session of the Mercer-street Church. New York: M. W. Dodd. 1849.

The portraiture of a man of God, from the pen of one who knew him intimately for thirty years, and who is eminently qualified for the discriminating delineation of Christian character. It was intended chiefly as a memento, for the Mercer street Church, of one of its most cherished members; yet we wish that the book might be extensively circulated among merchants—especially Christian merchants—that they might learn from the example herein presented how to live in the world without being of the world. The life of Mr. Markoe was "hid with Christ in God." "He took time for the serious study of God's word in his closet. He took much time for secret prayer. He arose early, and was one full hour alone with God before he went forth into the society of mankind."

THE SAINT AT HIS OWN FUNERAL. A Sacred Quartette, composed and respectfully dedicated to Rev. Edward W. Hooker, D.D., by Thomas Hastings. Boston: Published by Oliver Ditson, 115 Washington street.

We are indebted to a friend in Connecticut for calling our attention to the beautiful piece which we have copied above, composed by Mr. Hastings. The history of the piece is interesting, and is thus given by our correspondent:

"A family circle, who had just been thrown into tears by the death of a Christian most tenderly beloved among them, received from a kind friend, on the morning of the funeral day, a copy of the delightful hymn,

"To his own funeral came
One glowing from the skies," &c.

Its touching and graphic delineations of the joy of a soul just escaped from the body, and free from the sorrows and sins of this life, so met and comforted them, amidst the scenes of the funeral day, and afterward, that they requested Mr. Hastings to set it to appropriate music. The above Quartette is the answer of Mr. Hastings to the request. It is now published, in the belief that it will meet a want of many mourners besides those for whom it was written. To the lovers of music, who also know the worth of the Christian Hope, and can appreciate the consolation it gives respecting "them that sleep in Jesus," it will not fail to be a welcome addition to the stock of family music for the Piano-forte. Both the poetry and the music can be commended to mourning families and circles of relatives of departed Christians, as choice productions of Christian talent and taste. They will assist "those that weep" in finding that there can be joy, even in the midst of grief; through the union of sweet and soul-inspiring sounds, with the exalted and consolatory sentiments derivable from 'the hope of the Gospel.'"

PHRENOLOGY EXAMINED, and shown to be inconsistent with the principles of Physiology, Mental and Moral Science, and the doctrines of Christianity. Also, AN EXAMINATION of the claims of MESMERISM. By N. L. Rice, D. D., Pastor of the Central Presb. Church, Cincinnati. New York: R. Carter & Brothers, 285 Broadway.

In this volume the indefatigable author has assaulted Phrenology and Mesmerism with characteristic earnestness. Really believing them both to be "sciences, falsely so called," and in their practical influences to be hostile to Christianity, and even to sound morals and enlightened philanthropy, he has felt himself to be doing a good work in exposing their fallacies, and obstructing, as far as practicable, the spread of their nonsense.

We should think, from a cursory examination of the book, that he had accomplished his work with a good degree of ability and force. There is nothing very profound or far-reaching in the Doctor's own views of the spiritual system, whether within us or around us, so far as those views are developed in this treatise. The spirit of the book, too, is more pretentious and assuming than we like. And a calmer, more radical and comprehensive discussion of the subject, would have been more edifying to ourselves, and we think upon the whole adapted better to the writer's purpose. But for a controversial essay, this does very well. It states the obvious and popular objections to Phrenology and Mesmerism, with pertinence and force; and gives a good many bones to be picked by the advocates of those systems, which they must find somewhat stubborn and file-like, if their grinders are sensitive.

SIX LECTURES ON THE PHILOSOPHY OF MESMERISM. By Rev. John Bovee Dods. New York: Fowlers & Wells, Phrenological Cabinet, 131 Nassau st.

We thought at the end of the first ten minutes' reading, that these Lectures of Mr. Dods contained by far the most convincing proof we had ever met, of the reality of the mesmeric influence. There was a drowsy virtue about them, which it was nearly impossible to resist. We were almost as badly off as Sydney Smith, when he attempted to review for the Edinburgh, that singularly somniferous Sermon on ——, and but for the shining face of a friend which just then broke upon us, should speedily have been in the land of Nod. Fortunately roused, however, from a trance that might have proved permanent, we have "put forth a will," as Mr. D. says, and stirred "the nervo-vital fluid" which with him means mind, sufficiently to gain a decent understanding of the qualities of his book. And we must say, that a more foolish affair we never saw. Its *materiel* is the merest materialism; and its style is a beautiful compound of arrogance and absurdity. The following are a few gems from the gentleman's rhetoric; and they illustrate with about equal clearness his modesty and his scholarship:

"This dense and anxious crowd too plainly manifest the high expectations which are entertained of the feeble abilities of the speaker to do it justice."

"Many, very many, ignorant individuals who know nothing of the human system, nor of the common principles of any science, have gone into the field as lecturers on animal magnetism, and by making it a mere puppet-show, have brought it into degradation in the public mind. * * In this state of things, I was urged by several scientific gentlemen, to step forward in defence of the cause of righteousness and truth and to lend my aid in raising it from the dust, in wiping off the sneers of men, and in placing it on a foundation where it should command not only the attention but the respect and admiration which are justly due to it from men of science and talents."

"The science of Mesmerism is embraced by men of the first talents and science in both continents, and whose names will live in the republic of letters, and shine with luster long after those of fawning sycophants shall have been lost in unremembered nothingness."

"There is no science in the universe [magnetism doubtless ascertaining the fact] but what has some incomprehensibilities resting upon its face; but this circumstance is considered no objection to the truth of any science."

These are from the first pages. It gets, if anything, thicker and richer as we go forward; but our limits will not let us quote, and it requires larger type than we can command to sustain such debility of sense and rhetoric. It may be important, however, to our readers to know, that in the judgment of Mr. Dods, "every person in existence CAN be, and indeed OUGHT to be thrown into the mesmeric state;" that he has "known the instance where a small girl, only nine years of age, mesmerized a young man twenty years old, and of uncommon strength;" that a "brain magnetically subdued, is worth hundreds of dollars to one"—he certainly should delay no longer the bringing of his own into entire subjugation; that "those who scoff and sneer at this science, do scoff and sneer at human wo and human pain [if he had added human foolishness, we could not have objected], and know not what they do;" that "the sun is pure electricity;" and "the nervo-vital fluid is living galvanism;" and last, not least, that "the brain has its legs, and arms, and toes, and fingers"—the fingers of some people's brains, however, being clearly "all thumbs."

Christ, according to this Reverend Mr. Bovee Dods, was the great mesmerizer of his time, and his miracles were the manifestations of his magnetic power. The apostles came next to Him in the possession of this regenerating fluid. And in the following glowing passage, the gentleman shadows forth his visions of the coming millennium:

"It is by no means to be expected that we can come up, at once, to apostolic power. No; our faith is too weak. But let us bring up our children in the faith, as we ought, and they will learn to mesmerize as naturally as they learn to walk. Their concentrativeness will become largely developed. Their children will be born with more favorably developed heads, and become greater in goodness, until at length the whole apostolic power will return to the earth in all its primitive splendor."

Stand from under, ye Bishops of the Holy Mother! There is here a tactual Succession that beats yours out of sight.

TWELVE LECTURES ON COMPARATIVE EMBRYOLOGY, delivered before the LOWELL INSTITUTE, in Boston. By Louis Agassiz, Professor of Zoology and Geology in the Lawrence Scientific School, Cambridge University. Phonographic Report, by James W. Stone, A.M., M.D. New York: Dewitt & Davenport. 1849.

This pamphlet of 100 pages has several interesting features. The subject itself is curious and instructive to the devout student of nature. It is presented in a popular form by one of the first scientific lecturers in our country. And this course of lectures, delivered gratuitously to the public, under the auspices of the Lowell Institute, is now published, with the accompanying plates, for 25 cents, from verbatim reports made by the new system of Phonography. Altogether it is a book of wonders. As we read it we are more and more filled with admiration at the power and wisdom of Him who giveth life to all.

LE LIVRE DES PETITS ENFANTS, ou Recueil de Récits. Mis a la portée du premier age, avec vocabulaire. Deuxième Edition en Américaine. New York: John Wiley. 1849.

This is a collection of simple and pretty stories, designed as a first-book in the study of French. Both the language and the sentiments are adapted to the comprehension of very young children. In addition to a vocabulary at the end of the volume, there is a key to the more common idioms and phrases, which is made progressive, so as to lead the pupil at length to rely upon himself. The French language should form a regular branch of education, not as a mere accomplishment, but for its important uses to the merchant as well as to the scholar.

HALF HOURS WITH THE BEST AUTHORS.—Selected and arranged, with short biographical and critical notices. By Charles Knight. School edition. New York: John Wiley. 1849.

Mr. Knight has made these selections with good taste, and from a wide range of authors, the "best" in every department of literature. The "Half-Hours"—a title indicating the brevity of the pieces—were originally published in one of Mr. Wiley's serial libraries. In its present form, the book is designed as a reading book for the higher classes in seminaries, for which it is well adapted. Several of the selections are of a religious character. The volume is now published at a reduced price.

PEN-READINGS.—NO. VI.

THE EDINBURGH REVIEW. No. CLXXIX. January, 1849. Leonard Scott & Co. Reprint. 79 Fulton street. Price, $3 a-year; Four Reviews, $8; Four and Blackwood, $10.

The first article, on the *French Benedictines*, is full of valuable suggestions for the use of any one who may be meditating a Protestant history of monastic institutions—indicating the necessity of a bold and thorough examination of those facts which afford evidence of the saving power often exerted by Christianity, even in the dark cells and through the tedious ceremonies of the Middle Ages. The Word of God has a power of its own, which no human appendages can wholly destroy.

A learned and lively article on the *Progress of Mechanical Invention* is more inviting to our Pen. The piece opens with a lament over the multitude of unsuccessful inventors. Much of their ill luck is owing to their own lack of common prudence, if not of common sense, in not making themselves masters of some of the plainest laws of mechanics. Hundreds of men spend the best part of their lives on projects that have already been tried a hundred times, and as often rejected. Multitudes fail by rashly attempting to do better than others, what they do not know how to do at all. The brilliant success of a few stimulates the spirit of invention to all the madness of gambling. Invention is a lottery. Yet the passion for projects is one of the elements that keep the public mind from stagnating, and has led to nearly all the grand improvements of the age.

The writer makes an amusing enumeration of inventions, in which he says: "A few are of American origin, and sufficiently characteristic; one is for improvements in finishing raw-hide whips; one or two more for the manufacture of cigars; but the most curious is a substitute for the usual suite of bells in hotels." The Englishman would have us believe that such trifles are all the gifts that England receives from Yankee invention!

The suggestion that fruitless labors would often be prevented, were models or specimens of former inventions deposited in some public place, is contradicted by the history of our own Patent Office, which has all these samples, and subjects each invention to a scientific examination; and yet cannot keep down the spirit of adventure, or prevent a continual reiteration of old failures. The opportunities of making successful discoveries by accident are much diminished:

"Such happy casualties are now barely possible; the harvest has been too well gleaned for mere adventurers. Within the limits of the nearer horizon science has left, in the words of the old feudal law, '*Nulle terre sans seigneur*;' but it must not be forgotten that she has at the same time afforded aid and means to furnish us forth for more distant enterprises. And we are enabled also to save ourselves the trouble of many a profitless voyage; for we have, by her help, in several instances accomplished that most difficult task, whether in Law or Physics, of proving a *negative*. We may feel sure that nothing more is to be done—at least in several directions—with our present means and instruments; as their range has been already ascertained and their powers tasked to the uttermost. On another side, we can determine, without the necessity for costly experiments, and indeed often by the application of theory alone, *which* of two or more possible arrangements of mechanism will prove most efficacious for the accomplishment of the desired purpose."

The limits to invention, the line drawn by nature between the possible and the impossible, is supposed to be known in nearly all the objects of inventive experiment. The degree to which heat may be raised is limited by the utmost degree of heat that can be borne without melting by any known solids. This limits the powers of the steam engine to a heat which will not destroy the boiler and the furnace. Weight is a limit; we have no substance which is 22 times heavier than water; if we had, it might be convenient for foundations, anchors, fly-wheels, pile-drivers. The compressibility of substances limits several processes. The strength of materials is not only an absolute limit in many directions, but a relative limit universally upon the size and cost of mechanical erections. The diversities of this strength—some metals differing not more than 5 per cent. in their resistance to strain and to flexure, while flax possesses enormous tenacity and flexibility. In works like a wire-bridge, the limit is found in that proportion where the structure itself is just able to sustain its own weight. A bar of steel would break by its own weight at a length of 44,350 feet, of iron at 25,000, copper at 9500, gold at 2880, and lead at 180. The point at which the materials of a pier or pillar will be crushed by the incumbent weight above may be extended by the addition of iron hoops or bands. But it is wrong ever to approach the limit in any of these cases. Those who cause the beams of heavy warehouses to rest for support upon slender brick pillars, ought to be held to a legal responsibility for the loss of property or life that may follow. Tubular bridges will probably remain for many years the *ne plus ultra* of science and skill. The Conway tube is 25½ feet high, 15 wide, and 412 long; made of plates of iron, weighing 1300 tons, equal in weight to a bar about 4 feet square, and so successful that it did not sink above one inch when loaded with 100 tons.

To extend the limit by which both the weight and velocity of machinery are restricted, is the most complicated problem of dynamics, and the theater of many of the most brilliant discoveries. Cartwright describes his first power-loom as requiring the strength of two men to work it slowly: "We may now enter a Lancashire mill and see 250 looms at full work, each throwing 150 threads a minute, while a single shaft communicates motion to the whole." If it were not for the fear of intruding a "characteristic" invention of an American into such select company, we might mention an improvement of the spinning-machines which is just coming into use in this country, which wholly dispenses with the troublesome cords and pulleys, driving the spindles by a direct application to the shaft, and thus reducing the friction so as to require less than half the motive power hitherto required—in fact, doubling the work of the same power.

The reviewer is charmed by the improvement from the first steam printing-machine of the *Times* newspaper, working 2500 copies per hour, with a noise absolutely deafening, to Applegath's new improvement, "which already completes 9600 double sheets per hour, and *with additional steam power is expected* to accomplish at least 12,000." Here again we must mention a "characteristic" invention of Hoe's, which with vastly less power than Applegath's, can easily work 12,000 per hour.

The introduction of triangulation in shipbuilding, by the introduction of the diagonal truss, reducing the weak parallelograms to triangles, and thus preventing the faults of "bagging" and "sagging," prepared the way for the construction of the Great Britain with power to endure its winter rest upon the sands.

The limits that are set to improvement in machinery by the difficulties of construction are less fully settled; indeed, the line is continually pressed forward by new combinations of invention and skill. How much is saved in the condenser of a steam engine—how much in the forms of the teeth of wheels!

It is not strange that invention should busy itself with the forms of production and application of steam power. In France, 260 patents were procured in four years for objects connected with railway construction. The controversy about atmospheric railway traction is very remarkable. The expense of the experiments is incredible. The blunder arose from not giving due importance to the friction and loss of power by the longitudinal valve. There were other oversights equally gross, and yet the question is hardly settled. The South Devon Company estimated the cost of their tube at less than £5000 per mile; the actual cost was £11,136. The greatest danger on railways arises from the axles. The strain upon them is so great—so peculiar. Many of these strains are in proportion to the speed, others in a still greater ratio. The danger from collision is the present limit to the speed allowable.

One difficulty in the way of invention is the want of mechanics competent to realize the ideas of the inventor. The advance in this respect in modern times is very great, in the skill of machinists. A difficulty in the way of introducing new inventions is the loss which they involve of the trained skill of operatives accustomed to the old methods. The human is an important and often the most intractable part of our materials. The "skilled laborer" in spinning yielded all his capital without a struggle to the invention of the jenny; but the hand-loom weavers have not yet surrendered their hopeless competition with the power-loom. The machinery of a common watch would be scouted by a practised mechanician as absurd, if applied to any other movement. But the reviewer is of opinion that any attempt to introduce a better machine would fail as a commercial enterprise, on account of the difficulty of eradicating the ingenious and costly engines used to cut the parts, and of learning anew the 215 persons employed in making a watch.

"*The Saxons in England*," by John M. Kemble, commends very highly the author's qualifications and his work, as a most valuable contribution to our treasures of English history. The book is "a series of essays on the progressive growth of the English monarchy, till the time of the Norman conquest." The miserable condition in which the country was left on the withdrawment of the Roman legions under Honorius, is a striking illustration of the exhaustion of vitality of the Roman empire. We know really more of the Britons whom Cæsar found, than of those whom, after a lapse of 400 years of Roman government and *civilization*, Honorius left a defenseless prey to the savages beyond the Grampians and the adventurers from the Elbe. Among the Greek and Roman races, the city with its municipal institutions was always the germ of civilization. With the Teutonic tribes, the formative principles were tenure of land and distinction of rank. Under the former, as soon as the central city enlarged its territory, its power began to oscillate, and the basis of its polity grew weaker. Under the latter, civil institutions could at once obey their expansive interests and retain their pristine vigor. The reviewer might have extended his remark to New England, where the foundation was laid in the Anglo-Saxon tenure of land *without* the distinction of rank; and this element is the true cause why the increase of our strength not only keeps pace with the expansion of our limits, but is even in a geometrical proportion to the number of our people and of our confederate States.

THE MONTHLY RELIGIOUS MAGAZINE. Vol. V., No. 12; Vol. VI., Nos. 1 and 2. Boston, published by Leonard C. Bowles; New York, Charles S. Francis & Co. Monthly, at $2 per annum. 8vo. pp. 48.

Three numbers are before us of this Unitarian Religious Magazine. The contents are of more varied merit than the corresponding publications among the orthodox—some pieces being of the finest quality, with much that is positively flat. The December number is the best of the three. "*Reasons* why the name 'Christian' is no sufficient title for a Denomination," is well reasoned. For any one to assume it as his distinction from other disciples is arrogance. What earthly use can there be in a name which means nothing? None can properly apply it to others as a distinctive characteristic name. You ask, "Is this church a Christian church?" I answer, Yes. "But *what* church?" Why, a Christian church—nothing else. You feel that I am mocking you. The mere use of the common name "Christian" is not going to produce universal charity and unity. A division by names is not rendered thereby more bitter than it was before names were taken. Religious peace will not come from the concealment of our diversities, but from seeing how unessential they are, and how unanimous we are in the cardinal principles of faith and duty.

"*A Messenger and a Message.*" The writer attends public worship in a beautiful June day, and as the exercises proceed, the thought passes through his mind, "Is this indeed a reality? Is there an equal devotion of the heart, as in outward appearance?" Then follows an exhortation, as if a voice from an angel were uttered in every worshiping assembly, saying, "Be ye earnest, ever earnest." Earnestness is the result of some fixed principle of action, ever showing its power as a living energy, not wearied by effort, nor disheartened by difficulties, nor silenced by opposition, nor overcome by disappointment. This force of character which is so much needed, is held to be "the result of a living, active, and abiding faith in the great doctrines of Progress, and Accountability, and Immortality." Alas! it leaves out the "great doctrine" of REDEMPTION, which alone has the power to produce true earnestness in religion. The writer says:

"Earnestness, we repeat, is what we need, and this earnestness can be gained alone through silent thought, and meditation, and prayer. A conscious realization that not in outward form cometh the salvation of the spirit, but that the kingdom of God is within—that in the soul itself is every element of joy or suffering, of the noblest elevation or the lowest debasement. Not in outward success or failure, not in the rush of conflicting plans and duties, not amid the crowd and turmoil of the world comes this living faith; but through quiet meditation in the hours when the Spirit of God holds close communion with the soul, in those silent watches in the night season, when the sound of wings seems borne upon the air, and the very stars look down in such quiet beauty that they seem like messengers of light from on high."

This is true, in the main; it is earnestness which we need; and this earnestness is to draw its life from the Most High God. But the mistake is in viewing religious earnestness as a sort of pious sentimentality, such as dreamy poets acquire in contemplating the scenes of nature, instead of a submission to the WILL of God. The writer goes on, in the next paragraph, with an illustration which shows clearly what is the defect—a wrong apprehension of the nature of religion itself:

"Who also has not felt at times, in the contemplation of the grandest forms of nature, in view of the towering mountain, the foaming cataract, the gathering thunder-storm, a power and strength within, that rises up as if superior to all outward creation—a conscious feeling of elevation, no less than of humility, that whispers of the power to accomplish and to perform, that bids the spirit rise up to a higher earnestness of action?"

Let a man yield to the convictions of sin; let him open his mind thoroughly to a sense of his own personal guilt for the transgression of God's law, and the abuse of his goodness, and the rejection of his grace; let him thus feel his need of *redemption*, and then see Jesus as the only and the sufficient Redeemer of the lost; let him, under a sense of these great realities, by one dominant act of the will, give himself to God, consecrating all that he is to his Maker, and committing all his concerns for time and eternity to his Savior, he will acquire more of this "religious earnestness" in one instant of time, than he could in a hundred years of imaginative musings under the shadow of Monadnock or on the brink of Niagara.

COMMUNICATIONS.

For the Independent.

I Dare not Scorn.

BY J. EAMES RANKIN.

I dare not scorn the tiniest flower
That trembleth on the air;
From some lone heart its frailty may
Entice all thought of care:
For oft 'tis sweet to think that we
Are not alone the weak;
And we may learn the lesson, too,
How fair 'tis to be meek.

I dare not scorn the infant cloud,
That floateth softly by,
For it may win to its embrace
Its comrades in the sky:
And then with shape so deep and dark
Retrace its previous path—
I'd rather own its present power
Than tempt its future wrath.

I dare not scorn the prattling babe
Upon his mother's knee,
Though naught of strength now meets my eye
Amid his childish glee:
That hand may guide a nation's fate,
To chain or make it free—
Or he may cause a single soul
To writhe in misery.

I dare not scorn the human heart,
Though lone and torn it be;
Though guilt and sin have written there
A dreadful memory:
It may have suffered more than mine,
Before it gave away;
Its woe I would not now enhance,
For *I* may fall to-day.

I dare not scorn the thistle-down,
Revolving on the breese;
It whirls its noiseless wheels along,
And settles where it please:
So error sends its seeds abroad,
Too trifling to be feared;
Then fly unheeded where they list,
And 'neath the hedge are reared.

I dare not scorn the lightest thought
That toils within the brain;
It may assume a bodied shape,
Ere it appear again:
It may become a battle-call,
At which will rally crowds;
It may sweep o'er a happy land,
And brothers wrap in shrouds,

I dare not scorn the meanest thing,
God's hand hath ever made;
Deep counsels we have often found
In feeblest things displayed.
The weakest may be justly proud—
Proud of his weakness, too—
If God should mould him to his will,
A mighty work to do.

For the Independent.

ANOTHER CHILD IN HEAVEN.

It was mid-day when, softly and unobserved, I entered the chamber of death. A silence, broken only by the occasional outgushings of grief, reigned there. On the couch before me lay the almost lifeless form of one who was just on the verge of Heaven. An aged father whose emaciated form and tremulous voice told of the many years he had spent in winning souls to Christ, a tender mother, brothers, sisters, and dear friends had gathered around the bedside of this dying girl—a lovely young lady of nineteen summers, who had in the morning of life learned to love Jesus. Not a tear fell from the eye of that father; but with a countenance lighted up with a heavenly radiance, he sat watching the last short breathings of his child; and as she sunk in death, he exclaimed, "*another child in Heaven.*"

Scarcely had these accents fallen from his lips, when the bereaved almost involuntarily kneeled and commended themselves to that God who has promised that "He will never leave or forsake those who put their trust in Him."

What was it that so cheered and sustained this father, as he saw his darling child in the embraces of death? It was this;—he had trained her for Heaven. He felt that she had gone to that blessed home, whither he and his dear family were fast gathering.

Reader, are you a parent? What is the influence you are exerting over your children? Are you preparing them for a blessed immortality? Are you so training them that you can have the assurance, when death enters your family circle and removes one therefrom, that you have "a *child in Heaven*?"

Cheshire, Conn. A. L. C.

For the Independent.

A WORD TO YOUNG MEN.

Said a friend to me, recently: "I am astonished at the comparatively small number of professedly pious young men in the circle of my acquaintance." That individual resided in one of the most moral and religious towns in New England, where, if in any place, one would expect to find many active, devoted Christians among the young men.

From my own observation, and that of others, I am confident this is far from an isolated fact. Not that I would assert that the majority are not moral and respectable, or *none* the professed followers of Him, the "meek and lowly;" but there are multitudes, regular in their deportment, honest and amiable in all their intercourse with their fellows, intelligent and pleasing companions and associates, who lack, after all, the crowning influences of vital Godliness, so wonderfully adapted to every want and condition of sinful humanity. If we deplore this alarming fact in society at large, our consolation is sad and poor indeed when we scan our Colleges and higher seminaries for young men. Set aside a small band of sanctified minds—and, thank God, there are some such—how many shall we find, possessing a high order of natural talents, who consecrate their endowments and acquisitions to learning and science only, and are content to shine in transient splendor, constellations in the literary firmament, when they might be stars in the Kingdom of God *for ever*. Their learning and virtue may indeed command respect and excite emulation; but there must be a more mighty power than these to exalt and truly ennoble the human mind. But when once a mind has drunk deep from the fountains of human wisdom, and proved them unsatisfying, and then turned to "the living spring, to the stream that flows fast by the oracles of God," and from the draught there is made strong in the Lord —when *such* a mind goes forth to conflict, what can abide its coming! And are none such needed now? Hark! in our own land rises the wail of thousands of darkened minds, and mingles with the cry, brought to our ears by "each breeze that sweeps the ocean," from the nations who sit in darkness, on whom the true Light shineth not. True, this is a vineyard in which all may labor; but to the young men of our country we must look for the most aid, so far as personal effort can avail.

While the gold that perisheth is drawing away such multitudes in eager pursuit, shall the defense of our land from the overflowing tide of *error* and sin be left, as were the homes in the battles of the Revolution, to the hands of the old men and women, and children? When we think of the thousands of young men who went from our land in its late wars, of the few that returned, of the floods now hasting away, and then of the wants of our land and others, we confess we are startled.

It is not the present design to speak of religion as a matter of individual importance and interest, or of the means requisite to its possession; they are familiar as "household words," and will touch the heart when other motives are powerless. We ask young men to consider seriously what they *should* be living for, and to regard earnestly that call the world sends up for *their* individual labors.

M. M. F.

Rockville, Ct., March 6, 1849.

For the Independent.

How happy must those persons be who have never learned to detect evil in the motives of others, and who judge people as they do things, by the external appearance. This guilelessness when once lost can never be regained. Religious principle may restrain our words, but the thoughts of the hearts cannot regain their purity. We have eaten of the tree of knowledge, and we must taste of its bitter consequences. The taste of its deadly fruit must remain on the tongue. ERNEST.

SELECTIONS.

Instrumentality of Christians in Revivals.

The declaration of our Lord indicates that his disciples are his appointed instruments for the conversion of the world. "YE ARE THE SALT OF THE EARTH:" not only of the nature of salt to a saveless or putrifying mass; but THE SALT, by which specifically the mass is to be flavored and preserved.

It cannot be intimated by this passage that the conversion of a sinner is a work, as to its actual accomplishment, within the compass of human power. Though it be only to instruct, to convince, and to persuade; though the motives are of immense power, and though the disciples of Christ do possess an eminent adaptation to it; yet it is foretold to us, by Him who knows the secrets of all hearts, that the actual conversion of a sinner demands another and a superior agency. "Not by might, nor by power, but by my Spirit saith the Lord." He works in those who believe with "the exceeding greatness of that power which he wrought in Christ, when he raised him from the dead." The influence which can change the heart is exclusively his own: and however well adapted the means may be, or however zealously employed, without his blessing there will be no success. Paul may plant and Apollos water, but "God giveth the increase." The agency allotted to his people is clearly subordinate; and I trust that nothing I may say will be interpreted into a confounding of the work of the saints *for* conversion, with the work of God the Holy Spirit *in* it. His is the efficient agency, theirs is the instrumental. Keeping up a clear distinction between these two, that which we have now to observe, is, that an instrumental agency in the conversion of the world is truly appointed to the saints. THEY *are the salt of the earth*.

Such a destination might be not obscurely inferred from the very fact that a character adapted to this end is formed in them. For there is in all the works of God, combined with boundless fullness, a strict economy of resources. Nothing is wanting, neither is anything wasted.

Now the works of nature are the pattern of the works of grace. If he suffers no beam of natural light to be kindled without an object, much less the brighter beams of light divine. If he has made us, who were once darkness, to be light in the Lord, it is that we may shine as lights in a dark place. Or, to return to the metaphor in our text, if he has made us as salt to a corrupt world, it is that we should be *the salt* of the earth, and diffuse on every hand the savor we have received. Were it not so, it would be production without design; the creation of an instrument without an object to be attained by it; an instance, in a word, and in Him an incredible instance, of prodigality and wastefulness.

We are not left, however, to this inference alone. God has instructed us in the nature of his design, by express directions as to our duty. Our text itself has the force of an injunction, that the salt should not lose its savor. And almost immediately afterwards it is added, "*Let* your light *so* shine before men, that they seeing your good works, may glorify your Father which is in heaven." It was to his disciples at large, that Christ said, "Go ye into all the world, and preach the Gospel to every creature." He addresses the exhortation no less to every convert, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." To this we may add the words of the apostle, "Have no fellowship with the unfruitful works of darkness, but rather reprove them:" "among whom ye shine, as lights in the world, holding forth the word of life."

In accordance with the design which these injunctions discover, is the station of prominence and publicity in which Christ has placed his disciples. He has not suffered them to be either hidden or disguised. There is something in religion, indeed, which tends to make it known, and will not suffer a Christian to be altogether concealed. But in addition to this our Lord has required from all his followers, an avowal of their attachment to him, and a public declaration of themselves to his services. It is demanded of them to witness a good confession, in the face often of a wondering, and sometimes of a scoffing world. They thus acquire an inevitable publicity. They are as a city set upon a hill, which cannot be hid. Their prominence, like the elevation of a candle on a candlestick, is intended to enlarge the sphere of their influence; to make their light spread through a larger area, and reach a wider circumference. It adds nothing to their comfort; it rather increases their responsibility, and with it their cares, their difficulties, and their dangers; and it shows, therefore, the more strongly, that it is God's design, in the conversion of one sinner, to make him instrumental in the conversion of others.

The measures which he has actually pursued in reference to the prevalence of religion, exactly correspond with the idea we are enforcing. After the departure of our risen Lord, the faith was "delivered to the saints." The diffusion of the Gospel was left in the hands of the disciples of that age, and it has equally been left in the hands of the disciples of every succeeding age. No instrumental agency for this end has been brought into bearing, but the voluntary efforts of the people of God; nor is an intimation any where given that any other will hereafter be employed. The angels are ministering spirits, sent forth to minister to the heirs of salvation; but no part appears to be allotted to them in the proclamation of the Gospel, or in the conversion of sinners. They rejoice in it, indeed, but it is as a work wrought by other hands. Nor are the spirits of the just made perfect called into this field of labor, though it could not but be highly delightful to them, and though they can scarcely be otherwise than, in some respects at least, preeminently qualified for it. The whole of this instrumentality is confined to the living disciples of their Lord. Including in our language the whole of this body, it may be affirmed, that nothing will ever be done for the conversion of the world, but what we do for this end. We are the salt of the earth; and if it derives no seasoning from us, it will derive none from any other quarter, but will proceed from its present corruption to its final perdition.

It is not to be imagined that so grievous a state and issue of things will be prevented by an abundant out-pouring of the Spirit; since there is no object to be attained by such an effusion, but to give efficacy to means employed. To a work which is to be accomplished by means, the use of those means is as necessary as the power which is to give them success. Such a work is the conversion of the world. The earth is to be seasoned *by the saints;* and no farther than their exertions are employed for this end, is there any thing upon which the influence of the Spirit may rest, or to which his gracious efficacy will be imparted.—*Rev. J. Howard Hinton.*

Hints for Religious Meditation.

"Thy heart will be likely to betray thee by trifling, when it should be effectually meditating. Perhaps when thou hast an hour for meditation, the time will be spent before thy heart will be serious. This doing of duty, as if we did it not, ruins as many as the omission of it. Here let thine eye be always upon thy heart. Look not so much to the time it spends in the duty, as to the quantity and quality of the work that is done. You can tell by his work whether a servant hath been diligent. Ask yourselves, *What affections have yet been exercised? How much am I yet got nearer to heaven?* Think not, since thy heart is so trifling it is better to let it alone; for by this means thou wilt certainly banish all spiritual obedience; because the best hearts, being but sanctified in part, will resist, so far as they are carnal. But rather consider well the corruption of thy nature; and that its sinful indispositions will not supersede the commands of God, nor one sin excuse for another; and that God has appointed means to excite our affections. This self-reasoning, self-considering duty of heavenly meditation, is the most singular means both to excite and increase love. Therefore stay not from the duty till thou feelest thy love constrain thee, any more than thou wouldst stay from the fire till thou feelest thyself warm; but engage in the work till love is excited, and then love will constrain thee to further duty.

"Thy heart will also be making excursions from thy heavenly meditation to other objects. It will be turning aside, like a careless servant, to talk with every one that passeth by. Where there should be nothing in thy mind but heaven, it will be thinking of thy calling, or thy afflictions, or of every bird, or tree, or place thou seest. The cure is here the same as before—use watchfulness and violence. Say to thy heart, 'What! did I come hither to think of my worldly business, of persons, places, news, or vanity, or of anything but heaven, be it ever so good? Canst thou not watch one hour? Wouldst thou leave this world, and dwell for ever with Christ in heaven, and not leave it one hour to dwell with Christ in meditation? Is this thy love to thy friend? Dost thou love Christ, and the place of thy eternal blessed abode, no more than this? If the ravening fowls of wandering thoughts devour the meditations intended for heaven, they devour the life and joy of thy thoughts; therefore drive them away from thy sacrifice, and strictly keep thy heart to the work.

"Abruptly ending thy meditation before it is well begun, is another way in which thy heart will deceive thee. Thou mayest easily perceive this in other duties. In secret prayer, is not thy heart urging thee to cut